# An Expoſition on part of the eleuenth Chapter of Saint Pauls [illegible] Epiſtle to the Romans.

## Preached in the pariſh Church of Northiham, in the Countie of Suſſex, in the Moneths of Iuly, Auguſt and September, this laſt yeare.

By *Iohn Frewen* the ordinarie Paſtor there.

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Eſay 30.1,10.

*Woe to the rebellious children, ſaith the Lord, that take counſell, but not of me; and couer with a couering, but not of my Spirit; that they may lay ſinne vpon ſinne.*
*Which ſay to the Seers, ſee not; and to the Prophets, propheſie not vnto vs right things: but ſpeake flattering things vnto vs, propheſie errors.*

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*London,*
Printed for *Robert Allot.* 16[illegible]

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# To the godly diſpoſed Reader.

T*HE Lord, the ſearcher of all heartes (Chriſtian Reader) doth know, that when theſe Sermons were firſt preached, there was no purpoſe at all that they ſhould come (at any time) unto the Preſſe. And therefore were the ſeverall Doctrines applyed, according to the occaſion and neceſſity of the time, as might beſt fit the capacity, and tend to the good of thoſe that heard them. Notwithſtanding (for the reaſons which in the Dedicatory Epiſtle are expreſſed) it hath ſince beene thought well convenient and neceſſary, that they ſhould be publiſhed. And howſoever upon a [illegible] viewe and meditation, many thinges might haue beene added, or changed to the better: yet (for the ſame reaſons and conſi[illegible]*

*alſe) it was not iudged either fit or ſafe. Bu*
*that all and euery part (as neere as was poſ-*
*ſible without addition or detraction) ſhoul*
*come abroade and diſcouer it ſelfe (euen a*
*noone day) in matter and forme, in the ver*
*ſame wordes and Phraſes, wherein at th*
*firſt it was deliuered. Nothing doubting bu*
*the godly, learned, and iudicious Reader, wi*
*thereupon be induced charitably to interpre*
*all thinges, to beare with ſuch defectes as he*
*may diſcerne and iudge the beſt. Now i*
*that which was intended thus for the good o*
*a fewe (and tended to the offence and hur*
*of ſome) doe by this meanes redound to th*
*profit and comfort of many: (for one and th*
*ſame Doctrine of Chriſts Goſpell becomes of-*
*ten (as it is well knowne) a ſauour of life t*
*ſome, and a ſauour of death to others:) Le*
*ſuch as feele and find this profit and comfort,*
*praiſe God for his mercifull prouidence to-*
*wardes them in this behalfe, and pray fo*
*the ioy and comfort of him, who in this hat*
*laboured for the ſame vnto them. An*
*who in a greater meaſure (through Gods aſ-*
*ſiſtance) ſhall expreſſe the deſire of his hear*
*herein hereafter, if God vouchſafe life an*
*peace: and if this already done, haue (a*
*there is hope they will haue) the wiſhed effe*

*In the meane ſeaſon, let all true [illegible] beare this Leſſon in minde (as which by wofull experience) is found moſt neceſſary and profitable for them. That they take diligent heede (as they tender the glory of God and their owne ſaluation) that they doe not ſo much reſpect the perſons of ſuch as are ſet ouer them in the Lorde, as the wholeſome Doctrines of Gods word, which they teach and deliuer, leaſt through a diſlike which they haue of the men, they loſe the grace that is offered vnto them. It being moſt ſure and certaine, not onely by the examples and teſtimonies of the Scripture, but by lamentable experience, that where the people are ill conceited of the Miniſter, though he Preach the word of God neuer ſo ſoundly and ſincersly, yet is the profit that they reape thereby but very ſmall. Not without great cauſe therefore, to the end the Iewes might beleeue in him as in the true Sonne of God, ſent of God for their good and ſaluation: doth our Lord Ieſus Chriſt, Iohn 10. require at their hands a due conſideration of his workes. As knowing well, that vntill they had a good opinion of him, and by his workes [illegible] perſwaded that he was of God, [illegible] ſhould teach and Preach, [illegible]* *vaine, and without effect. And ſurely this is a point of great importance. Few among many duly conſidering, what great hurt they doe to themſelues, and how much they hinder the ſaluation of their owne Soules, in withdrawing their hearts and affections from the Miniſter, and in nouriſhing ſtrife and contention with him, whom God hath ſent to breake vnto them the Bread of life. If the Miniſter for his part be not in truth and ſincerity of heart, very willing and deſirous to liue in loue and peace with thoſe that heare him. If he be guilty in himſelfe of bearing enuy or mallice towards any of them, he cannot withall but be guilty of his owne Soule of vnfaithfulneſſe in his calling, and that he hath great want of true loue, both towardes Christ and towards his Church. And ſurely ſo long too, it is vnpoſſible that he ſhould performe the duties of his calling, with ſuch cheerefulneſſe, zeale, and power, as otherwiſe he might. And therefore howſoeuer ſuch a one doth worthily deſerue to be ſharply cenſured and reprooued, yet muſt the people take heede, that (if it be for no other ſpeciall matter in him, yet) in regard of their owne good and ſaluation, they ſettle their affections vpon him in as kinde and louing a* *manner as is poſſible for them. Aſſuring themſelues, that the maine & eſpeciall hurt that can enſue (by quarrelling and contending him with, by making him the obiect of their mallice, and by ſcoffing, reproaching, and traducing him) is to themſelues. They hereby hindring their encreaſe in knowledge, in faith, and repentance; and wilfully debarring themſelues of all other graces of ſanctification. For ſo long as they like not the Miniſter, they come to the hearing of his Preaching with no ſincere affections, but with preiudicate opinions, take few admonitions or reproofes in any good part, are apt to wreſt and peruert euery thing they heare. And ſo whereas the Doctrine taught is in it ſelfe, and vnto others the ſauour of life; it becomes vnto them the ſauour of Death. As if it ſhall pleaſe God to open their eyes, and to touch their harts, with griefe of hart, and with remorſe of conſcience, they will be conſtrained to acknowledge. Thus wiſhing to euery faithfull one, as vnto mine owne Soule, I ceaſe any further to hold their eyes from the worke it ſelfe, which now at length comes to the view, as ſiluer, no leſſe tryed then ſeauen times in the Fire.*

*Notwithſtanding, of this yet further I muſt deſire the Chriſtian Reader to bee aduertiſed, that whereas I comprehended the whole enſuing matter of theſe ſeauen verſes into eight Sermons, and ſo deliuered it to be printed: it is nowe (but by what meanes I know not) diſtinguiſhed into twelue. By reaſon of which new deuiſion, diuers of them haue neither orderly beginning nor concluſion. The which, as it nothing pleaſeth mee to behold: ſo could I not but cauſe the charitable Reader (for mine owne diſcharge) to vnderſtand it. It lying not in my power to preuent this change, many of them being printed before I had any ſufficient notice thereof at all.* Farewell.

Iohn Frewe[illegible].

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# Certaine Sermons vpon the 2. 3. 4. 5. 6. 7. and 8. Verſes of the 11. Chapter of Saint *Paule* his Epiſtle vnto the RO-MAINES.

## Verſe 2.

¶ *Know yee not what the Scripture ſaith of* Elias, *how hee maketh requeſt vnto God againſt* Iſrael, *&c.*

THe whole Doctrine and circumſtances of this 11. Chapter (generally conſidered) conſiſt of two ſpeciall and principall parts. In the firſt whereof, the Apoſtle prooueth by many Arguments and authorities that there ought not to bee an vtter deſperation of the

Iewes, as if they were all generally reiected and forſaken. And in the ſecond part, hee directeth his ſpeech vnto vs Gentiles, that we ſhould not too proudly eſteeme of our ſelues, & deſpiſe them. In the firſt, his purpoſe and meaning is, to comfort and encorage the Iewes: and in the ſecond, to perſwade the Gentiles to modeſty and humbleneſſe of minde. *This is the generall ſcope.* As touching a more particuler conſideration, the Apoſtle in the latter part of the former chapter, hauing preuented two ſundry obiections of the Aduerſaries, which might ſeeme to haue beene gathered in defence of the Iewes: Now in the beginning of this Chapter (both for the more effectuall clearing of himſelfe from al malice towards the ſame people, and for the better vnderſtanding of his Doctrine) hee applyed himſelfe to the preuenting of a third Obiection, as though it ſhould yet further be ſaid vnto him by ſome one of the Iewes, It muſt needes follow vpon the Doctrine you haue delinered before, that God is mutable, and hath now vtterly caſt off the Iewes from the Couenant of his grace and mercy, whereas they haue alwaies hitherto beene his choſen and peculiar people. To which Obiection, the Apoſtle anſwereth by a very vehement deniall in the firſt Verſe, ſaying; *God forbid.* As if he ſaide, although I haue ſpoken of the reiecting and caſting away of the Iewes, yet I neuer thought, much leſſe ſaide, that they all generally are reiected and forſaken. God forbid (ſaith S. *Paul*) that any ſuch cogitation ſhoulde enter into my heart, or be once vttered with my mouth; for it were a moſt wicked & damnable opinion to be ſo perſwaded. This is the ſence & purpoſe of this Obiection, and of the Apoſtles anſwere thereunto. The which anſwere, hee auoucheth and amplifyeth, in the next wordes, by three moſt excellent reaſons.

ſons. The firſt reaſon hee draweth
from his owne example, in the latter
part of the firſt verſe. *For I alſo* (ſaith
he) *am an Iſraelite of the ſeede of Abra*
*ham, of the Tribe of Beniamin.* His Ar
gument lyeth thus: If God haue reie
cted all his people, without excepti
on from the pertaking of his grace
then ſhoulde I bee reiected and ca
off, (*For I am an Iſraelite as they are*
*But ſure I am* (ſaith S. Paule) *that G*
*hath not reiected nor forſaken me*
therefore all Iewes generally are no
caſt off. The ſecond reaſon of his de
nial, he deriueth in the ſecond Verſ
from the fore-knowledge of GOD
*God* (ſaith he) *hath not caſt away his pe*
*ple which hee knew before.* By the fore
knowledge of God in this place, n
vnderſtanding a generall knowledg
(for ſo ſhould it comprehende as w
the wicked as the godly) but by fo
knowledge, he heere vnderſtandet
knowledge, ioyned with an electi
and acceptation of ſome by ſpec

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fauour, whom he had ordained to eternall life; according as in this ſence is the word ſo taken, *Verſe* 1, 6. *Rom.* 8, 2. *Ioh.* 10, 1. and in diuers other places. As if he had ſaid, God will neuer vtterly forſake thoſe whom hee hath eternally elected. God hath eternally elected ſome of the Iewes; therefore all the Iewes generally are not forſaken. The thirde reaſon, which the Apoſtle produceth, for the prooſe and confirmation of his former deniall, is contained in this Text which I haue read vnto you. And it is drawn and deriued (as you ſee) from the example of that time wherein *Elias* liued: As if he ſhould ſay, Euen as in the daies of *Elias* the Lord God reiected not all the people of *Iſrael* generally and without exception, but amongſt an innumerable company of prophane & wicked Idolaters, reſerued yet, and ſafely kept to him-ſelfe a certaine number, yea and not a fewe, but manie thouſands; which men ſe-ued the Goddes of the Gentiles, no were defiled with their abhominations: euen ſo of his infinite bounti and goodneſſe hath hee at this time alſo vndoubtedly preſerued ſome of the Iewes from infidelity, and whom in due time hee will exalt to eternall life: Howſoeuer the greateſt multitude, thorough the ſtubbornneſſe of their owne hearts, and Tyrannous cruelty againſt the Son of God, and his faithfull ſeruants, doo moſt miſerably remaine in the ſtate of condemnation.

Nowe, for the Doctrines which may ariſe from hence for our comfort and inſtruction. *Doctr.* 1. The firſt point moſt neceſſarily concerneth all the faithfull Miniſters of Ieſus Chriſt, a namely; That to the ende the Doctrines and exhortations which they teach and deliuer vnto the people of God, in the publick Miniſtry & preaching of the Goſpel, may cheerefully and without ſuſpition bee heard, beleeued, embraced, and obeyed, they therefore bee euermore Religiouſly careful to approue and confirme that which they teach, & that wherunto they exhort, by the expreſſe teſtimonies and authorities of the Scripture. This (as you ſee) is heere neceſſarily gathered from this example of the Apoſtle S. *Paule*, who knowing well that the Iewes would be ready to cauell againſt his former Reaſons, as though hee ſhoulde arrogantly conclude, that the promiſe of ſaluation was fulfilled in himſelfe, and in a few others like vnto him: he therefore in this 3. place, hath recourſe to the authority of the Scripture, the which hee knew without manifeſt wickedneſſe could not be contradicted. Approuing thereby, that as in the daies of *Elias*, the Lorde preſerued verie many frō Idolatry, which *Elias* [illegible] not; euen ſo at this time, did many [illegible] them belong vnto Goddes election, although they could not be diſcerned in the world. Heerin for further confirmation, we haue not onely the example of the Apoſtle *Paule* in manie other places, together with the examples of all the reſt of the Apoſtles, as we may ſee in their ſeueral Epiſtles and writinges: but euen the example alſo of our lord Ieſus Chriſt himſelf, hauing relation for the confirmation of his Doctrine (as we may ſee in diuers places of his Goſpell) ſomtimes to *Moſes*, ſometimes to *Dauid*, ſometimes to one place of the Old-Teſtament, and ſomtimes to another. And now if the holy Apoſtles of Chriſt, who could not poſsibly erre, nor bee deceiued in any point of Doctrine, which they ſhould teach and deliuer vnto the people of God (as writing by the inſpiration of Gods ſpirit, and ſpeaking as they were moued by the Holy-Ghoſt.) If they thought it a neceſſary point of Chriſtian Wiſedom, both in regard of the diſcharge of their own duties, and for the good and ſaluation of Gods people, to approue and confirm their Doctrine by the authority of the Scripture. Nay, if our Lord Ieſus Chriſt himſelfe, the author of truth, and truth it ſelfe, ſubmitted himſelfe heere-unto: Much more then ought all the Miniſters to doo the ſame at this day, as being of themſelues ſubiect vnto errour, and nothing ſo ſure of any heauenly aſsiſtance, but that they may eaſily both deceiue and be deceiued. Other Reaſons wherefore all Doctrine ſhoulde be prooued by the Scripture, are, becauſe that alone it is, which all men (vnder paine of condemnation) are bound to beleeue, and whereunto all other writings, teſtimonies, and authorities from whomſoeuer they proceede, and by whomſoeuer they are vttered, ought wholly to yeelde and giue place. Many oftentimes ſhew great reading in the teſtimonies of Fathers and Poets, but aſſure your ſelues (my Brethren) the holy Scrip-

Reaſon 1.

Reaſon 2.

ture and written word of God is the onely Fountaine and Treaſure-houſe from whence al truth of faith & holineſſe is to be drawn and deriued, and the onely right Touchſtone and perfect Directory, whereby all truth of Doctrine is to bee tryed and examined. And therefore notably. 1 *Pet*. 4. Verſe 11. *If any man ſpeake, let him ſpeake as the words of God*. And Iſaiah 8. Verſe 20. *To the law, and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them*. Reaſon 3. A third reaſon is, becauſe ſuch is the Authority of the Scripture, and ſo hath the Lord ſanctified the ſame for our vſe, that whatſoeuer is approoued and confirmed, although it be but by one Teſtimony of the ſame, yet it excellently agreeeth, and hath a mutuall relation to al the reſt, and no leſſe reuerendly and religiouſly ought it to be beleeued & embraced, then if the Lord in an audible voice were plainly heard to vtter & pronounce the ſame from heauen.

uen. For ſurely if the Lorde ſhould at this day ſpeake vnto vs, and to our outward eares, as hee ſpake in times paſt vnto the holy Patriarks and Prophets, yet would he ſpeake no otherwiſe then is contained in the Scriptures. For God is no Chaungeling. Ia. 1.17. That which was his will when (through the inſpiration of his ſpirit) the Scriptures were written: the ſame is his will now, and ſhal be for euer. For theſe reaſons moſt notably doth our Lorde Ieſus Chriſt match himſelfe with the holye Patriarkes and Prophets which were before ſaying. *Io.3* Verſe 11. *We ſpeake that we know, and teſtifye that we haue ſeene.* Now he alone in the miniſtery of the Goſpell, may rightly bee ſaide to ſpeake and teſtifye that which he doth know, and hath ſeene, who confirmeth that which hee ſpeaketh by the euidence of Gods worde. This did our Lord Ieſus Chriſt, this did the Apoſtle S. *Paul*, and this muſt all the faithfull Miniſters of Ieſus

Chriſt do at this day, and from time to time, as being otherwiſe guilty euen of murthering & deſtroying the people that hear and rely vpon them, in cauſing them to builde their Fayth and hope vpon erors and lies to their fearefull condemnation. It beeing no better vndoubtedly then verie errors and lyes, whatſoeuer ſwarueth from or is in any meaſure repugnant or contrary to the word of God, dangerous to the ſaluation of all ſuch as beleeue or reſolue vpon it. And nowe as heerby the whole ſumme and ſubſtance of all Popiſh Doctrine is euidently approued not to be of God, as being ſo farre from hauing the Teſtimonies and authority of the holye Scripture to warrant and confirme the ſame, as that it is flatly repugnant thereunto, as wee ſhall ſee God willing in that which followeth: euen ſo it teacheth vs not only to eſteem and account ſuch alone, for the true and faithfull Miniſters of Ieſus Chriſt,

*Vſe.*

who are Religiouſly carefull to approue and confirme that which they teach, and whereunto they exhort by the expreſſe Teſtimonies of Gods word: but alſo that in the fear of God we heare and receiue ſuch Doctrines and exhortations from time to time, not as mans word, but as it is indeed the true and holy word of God, with feare and trembling, and with ioy and chearefulneſſe, as the word that is able to ſaue our ſoules. According as alſo belongeth heerunto the notable exhortation of *Salomon*. Eccl. 4. *Take heede to thy foote when thou entereſt into the houſe of God, and bee more neare to heare, then to offer the ſacrifice of fooles: for they know not that they do euill.* And ſurely this is a notable exhortation, according wherunto if men and women would be religiouſly carefull to look to themſelues when they come to the hearing of Gods worde, there more comfortable effects of ſounde knowledge, faith, repentaunce, and

1 Theſ. 2, 13

Iam. 1, 21.

Verſe 17

ſuch like, would vndoubtedly enſue, then are now to be found. The greateſt part of people for want of due preparation to heare Gods word (by Prayer before hand) offering no better (as *Salomon* ſpeaketh) when they are at the Church, then the ſacrifice of fooles, receiuing little or no benefit by that which is ſpoken, but returne home againe from the Sermon as ignorant and ſenceleſſe, and as far from all true feare of God, as when they came thither: & this is through want of grace, and of the gracious aſſiſtance of Gods ſpirit (which ſhould before haue beene prayed for.) The voice of the Miniſter without this, (let him preach neuer ſo wel, and cry neuer ſo loud) ſounding onely in the eare, and vtterly vnable to pierce the heart. So true is that ſaying of the
Cor. 3, 6. Apoſtle, *I haue planted, Apollos watered, but God gaue the encreaſe.* Thus much from the example of the Apoſtle Saint *Paule*, in prouing and con-

firming his Doctrine by the authority of the Scripture. Now, in the next place, the Apoſtle (as you ſee) in this phraſe of ſpeech, taking it as a thing granted and out of al queſtion, that the faithfull to whom hee wrote were not ignorant, but well grounded and inſtructed in the hiſtorie of the Scripture. *Know ye not* (ſaith he) *what the ſcripture ſaith?* As if he ſaide, I doo nothing doubt, but that you very well knowe and vnderſtand the ſame. We neceſſarily learne, that it *Doctr.* 2. is a notable thing, when not onely the Miniſter, but alſo the people be men of knowledge, knowing and vnderſtanding in ſome acceptable meaſure what the word of god propoundeth to be knowne, beleeued, embraced and obeyed. Such well grounded Chriſtians were the faithfull *Romanes* vnto whom the Apoſtle wrote this Epiſtle, as wee may ſee not onely in the Inſcription, but in diuers other places. And amongeſt the

reſt,

Verſe 14. reſt eſpecially chap. 15. where he ha
theſe words. *And I my ſelfe alſo am p*
*ſwaded of you, my brethren, that yee a*
*full of goodneſſe, and filled with al know*
*ledge, and are able to admoniſh one an*
*ther.* Which words do plainly im
port, that although it bee vtterly vn
poſſible to attaine a full and perfe
meaſure of heauenly wiſedome an
vnderſtanding during this life, th
perfection thereof, as alſo of al othe
ſpirituall gifts and graces, beeing re
ſerued for the life to come (at wha
time *wee ſhall knowe, euen as wee a*
1 Cor. 13, 12 *knowne,*) yet notwithſtanding ſo ex
cellently furniſhed therewith, accor
ding to the glorious Goſpell of Ieſu
Chriſt, ought all true Chriſtians t
be, as that they may be able thereby
not onely to approoue and confirm
their owne faith, and the faith of o
thers, but alſo to iuſtify and maintai
the credite of the truth againſt all e
rors and falſe opinions, which may a
ny way tend to obſcure or deface th

ſame. And for want of ſuch knowledge, wee may ſee *Eſai.* 1. and other places, how ſharply the Lord reproueth the people of *Iſrael*, and compareth them euen to dumbe and vnreaſonable creatures. *The Oxe* (ſaith he) *knoweth his owner, and the Aſſe his maſters Crib, but* Iſrael *hath not knowne; my people hath not vnderſtood.* And Ier. 8,7. *Euen the Stork in the ayre knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, obſerue the time of their comming, but my people knoweth not the iudgement of the Lord.* Alſo Chap. 4, 22. *My people is fooliſh, they haue not knowne me, they are fooliſh children, and haue none vnderſtanding: they are wiſe to do euill, but to doo well they haue no knowledge.* Verſe 3.

The Reaſons wherefore all men ſhould be thus well acquainted with the Scriptures, are, firſt becauſe they are profitable not onely to teach and inſtruct, but alſo to make vs abſolute Chriſtians; yea perfect vnto all Reaſon 1.

good

2 Tim. 3. 16, 17. good Workes. And ſecondly, fo
Reaſon 2. aſmuch as to this ende and purpo
Rom, 15, 4. they were committed to writin
that by a Religious meditation an
exerciſe of them, we might bee tra
ned vp in the vndoubted hope of e
ternall life. The knowledge and v
of the Scripture therefore neceſſar
ly appertaineth to the inſtruction o
all the Saints of God. It was writte
as the Apoſtle ſaith, *For our learning*
whether we be learned or vnlearne
men, or women, olde or young, *Fo*
Gal 3, 28. *there is no reſpect of perſons with GOD*
1 Tim. 2, 4 but as the Apoſtle ſaith. 1 Tim. 2. *H*
*would haue all men to bee ſaued, and t*
*come to the knowledge of the truth.* Ga
*ther the people together* (ſaith the Lor
by Moſes, Deut 31. *Men, women, a*
Deut. 31, 12 13. *Children, and the Stranger that is wit*
*in thy gates, that they may heare, & th*
*they may learne and feare the Lorde yo*
*God, and keepe and obſerue al the word*
*of this Law.* What can be ſpokē mo
plainly for the confirmation of thi
truth

truth, that it is the Lords good will and commandement, that not onely men, but, that men, women, and children, ſhould be taught and inſtructed in his Statutes and iudgements. The Prophet *Dauid* thought it meet alſo, that the people generally ſhould com to the knowledge of the ſcripture, & therefore *Pſal.* 1. he pronounceth him Verſe 2, 3. blesſed *whoſe delight is in the law of the Lord, and in his Law doth meditate day and night*. And Pſ. 119. *Bleſſed are thoſe* Verſe 2, 3, 9. *that are upright in their way, and walke in the Law of the Lord, &c.* And a little after, *Wherwith ſhal a yong man redreſſe his way? in taking heed therto according to thy word.* He is bleſſed by the ſentence of *Dauid*, that meditateth in the word of God: whereupon it followeth on the contrary, that hee is euen curſed that taketh no delight to exerciſe himſelfe therein! Concerning this thing, it is alſo to bee obſerued, what the Lord ſaith by Moſes to the people of Iſraell. *Deut.* 6. *Theſe words* Verſe [illegible]

(ſaith

(ſaith the Lord) *which I command th*
*this day, ſhall bee in thy heart, and tho*
*ſhalt rehearſe them continually vnto th*
*children, and thou ſhalt talke of them,*
&c. as you may ſee at large in tha
Verſe 26, 27 Chapter, as alſo *Exod.* 12. *Pſal.* 78.
Exo. 13, 14, 15. This might be further amplifyed b
Pſa. 78, 1, 2, 3, 4, 5, 6. many other authorities, euerie plac
plainly prouing, how highly God requireth that euery Father, and euer
houſholder, ſhould be ſo perfect an
ſkilfull in the word, in the lawes an
ordinances of the Lord, as that thereby they may not onely be comforte
in their owne ſoules, but alſo be abl
to teach and inſtruct their children &
families from generation to generation, in the right vnderſtanding of th
ſame. For which godly zeale and en
deuout, to the practiſe whereof do
the Lorde himſelfe verie highly ſ
foorth the commendation of *Abr*
Verſe 17, 18 19. *ham.* Geneſ. 18. *I know him* (ſaith th
Lord) *that he wil commaund his ſon*
*and his houſhold after him, that they kee*
th

*the way of the Lord, to do righteouſneſſe and iudgement.* Alſo Iohn 17. *This is* Verſe 3. *eternal life* (ſaith Chriſt) *that they know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt.* Nowe no where is this Fountaine *Knowledge* to be had, but onely in the ſcripture and written word of God. It is eternall life therefore truly to know and vnderſtand the ſcripture, and the direct way to eternall death, to remaine ignorant of the ſame knowledge, of neceſsity going before faith, without which faith there is no ſaluation. For hee that *beleeueth in Chriſt ſhal not bee* Iohn 3, 18. *condemned, but he that beleeueth not, is condemned already.* And *Rom.* 10, 14. *How ſhal they beleeue in him of whō they haue not heard?* Thus you ſee, that God (whoſe wiſedome ſhineth euen in the leaſt of his creatures) hath not ordained his word to be an idle thing or to ſerue onely for a fewe, bu[illegible] all; yea, euen to giue the *ſimple* [illegible] Pſal. 19, 7 *dome, and to the childe knowledge* [illegible] Prou. 1, 4 *uertiõ*. And that as it is his wil that his Miniſters ſhould teach his people, euen all his counſell which he hath reuealed: ſo is it his wil, that his people ſhould learne it all, to the ende they may haue hope and conſolation by it, in the gouerning of their liues, and in the ſtrengthening of their faith. Acts 20,21. Whoſoeuer hath a religious care & delight to meditate & exerciſe themſelues in the holy ſcripture and written worde of God, their ſoules ſhall thereby be notably fed, ſtrengthned, confirmed, and comforted. They ſhal haue true peace of Conſcience, ioy in the Holy-Ghoſt, aſſurance of Gods loue, and of eternall life. But as for ſuch as haue no true delight heerein, they can haue no true peace of cõſcience, no ſound ioy in the holy ghoſt, no aſſurance of Gods loue, nor of eternal life. Al which notable effectes are not attributed to the word of god by any deuiſe of man, but vpon ſufficient warrantize from the ſame. As in

*Amos* 8. wher the want of Gods word (in the preaching and hearing of it) is cōpared to an intollerable famine, famiſhing not only the body, but both ſoule & body. VVhereas the Apoſtle S. *Peter* alſo ſaith, that *we are borne anew, not of mortall ſeed, but of immortall, by the word of God, who liueth and endureth for euer*. And a litle after, *this is the word that is preached among you*: whereas our Lord Ieſus Chriſt ſaith alſo in his Goſpell, *Now are ye cleane through the worde which I haue ſpoken vnto you.* And a little after, *If ye abide in me, and my words abide in you, Aske what ye will, & it ſhalbe done to you*. And in another place, *If a man loue me hee wil keepe my words, & my father will loue him, & we wil come vnto him, and dwel with him. Hee that loueth mee not, keepeth not my words*. Many are the places that might bee alledged, but by theſe it is cleare, how plentifull the ſcripture is in ſetting forth the notable commen[illegible] & effects of the word of God & [illegible]

Verſe 11.

1 Pet. 1, 23.
Verſe 25.

Ioh. 15, 3. 7

Ioh. 14, 23, 24.

encourage vs from the higheſt to the loweſt, to a zealous regarde of the ſame, as being neceſſary to be known of vs in euery part, and euery way to be practiſed, for the aduancement of Gods glory in our mortall bodies, & for the comfortable ſealing and aſſurance of our ſaluation.

*Vſe* 1. Now the euident trueth of this point, firſt, notably tendeth to the confutation of the Papiſts, whereas by their Doctrine and practiſe they maintaine, that ignorance is the Mother of deuotion, that inuincible ignorance is not ſinne, and ſo no hinderance of it ſelfe to ſaluation, if men be Chriſtened. For which cauſe, like the Phariſes (whom Chriſt reprooueth for it *Luke* 11.) Verſe 52. *They take away the Key of Knowledge from the common people, and wil neither enter into the Kingdome of God themſelues, nor ſuffer others to enter*. Obſtinately affirming, that the knowledge and vnderſtanding of the Scriptures, appertaine onely to great Learned men, and not to the common multitude of men and women: which is aſmuch in effect, as if they ſhould ſay in plaine termes, that the bleſſedneſſe of the heauenly kingdome appertaineth only to great lerned men, and not to the multitude of men and women. For if the kingdom of heauen belong vnto them, then (without exception) all thoſe means withall, which the Lord hath ſanctifyed for the building of them vp to that heauenly glory.

*Vſe* 2. Secondly, this Doctrine notably meeteth with ſuch (as many ſuch there are) who will be readie to ſay (when they are either exhorted to labour for knowledge, or reproued for their ignorance) although I haue not ſo much knowledge and vnderſtanding in the Scripture, as you & others, yet I carry as good a mind, I haue as good intents, zeale, hope, affections, and deſires, nothing at all conſidering that whatſoeuer minde, intent, zeale, hope, affection, or deſire, is no grounded vpon Gods worde, it is a vnſound minde, an ill intent, a falſe zeale, a deceitfull hope, a vaine affection, and a corrupt deſire, in no ſor profitable to thoſe that haue them, but directly tending to the diſhonour of God, and prouoking of his wrath. The Iſraelites had zeale, yea euen the zeale of God (as the Apoſtle calleth it) Rom. 10. but being not accordin to knowledge, it profited them nothing. *Vzza* had a good mind and intent in ſtaying the Arke when he ſaw it ſhaken. 1 Chron. 13. but dooing i without the warrant of Gods word, he was fearefully puniſhed with ſodaine death. S. Paule before his conuerſion had a good intent in perſecuting the Church of Chriſt, and ſhal we ſay that hee did well? Thus we may ſee that God will accept no ſeruice at our handes, let it carry neue ſo fair ſhewes of Deuotion and goo intents, vnleſſe it be performed wit ſoun

Verſe 2.

Verſe 9, 10.

Acts 9, 12, &c.

ſound knowledge and vnderſtanding according to his word.

Vſe 3.

Thirdly, this directly tendeth to the reproofe of all ſuch (as many ſuch there are) who although they haue heard the word of God many daies & yeares together, and enioy liberty and opportunity to exerciſe themſelues therin, do yet remain but as little children that are to be fedde with Milke, and not able to digeſt ſtrong meate. If ſuch be asked any queſtion concerning their worldly affairs, they can eaſily giue an anſwere, and readily render a ſound reaſon of that which they ſay. But if they be examined of their eſtate before God, and how the caſe ſtandeth with them touching knowledge of heauenly things, faith, repentance, peace of conſcience, aſſurance of Gods loue, & ſuch like, they are found mute, & know not what to ſay; yea & which is moſt of al lamentable to conſider, nothing at all aſhamed (are the greater part) to conſider their ignorance in this behalfe. This olde Popiſh poyſon hath ſo infected mens hearts, as if ignoraunce were better then knowledge. And that if they ſay the Lordes prayer, come to the Church, carry the names of chriſtians and Proteſtants, it is ſufficient, and more preciſeneſſe then neceſſary to labor for further perfection: wherin they moſt wretchedly deceyue themſelues.

*Vſe* 4. But nowe as the Papiſtes by this which hath been ſpoken, are euidently diſcouered to haue hard harts, and to be deadly enemies to the ſaluation of Gods people, in thus denying the the Bread of life in their own tongs, without ſpeciall licenſe, without the which, there can be nothing but aſſured death: and as it diſcouereth the wretched and miſerable eſtate and condition of the reſt, as being no other but the very ſtate of condemnation; ſo it teacheth vs, not onely to glorify God, and to praiſe his name

fo

for vouchſafing vs the free paſſage & pure preaching of his word and Goſpell, with liberty and opportunity to exerciſe our ſelues therin; but alſo to pray vnto him for the gracious aſsiſtance of his bleſſed ſpirite, that wee may not enioy ſo great a bleſsing in vaine, but may take the occaſion and opportunity (whiles it is offered) to be builded vp from one degree of holineſſe vnto another, according therunto, euen vntill we become perfect members of Ieſus Chriſt, and enioy eternall life.

¶ *Know ye not what the ſcripture ſaith of Elias?*

The place of Scripture whereunto in theſe words he hath relation, is 1. *King*.19,10. where it is recorded, how after Elias had cauſed al the Prophets of *Baal* to be ſlain at the brook *Kiſhon*, *Iezebel* the wife of King *Ahab* hearing thereof, ſent a meſſenger vnto Elias ſaying; *The Gods do ſo to me, and more alſo, if I make not thy Life like one of their* *liues, by to morrow this time.* The which newes when Elias heard, he aroſe & went for his life, and came to *Berſbeba* which is in *Iudah*, and from thenc went a daies iourny into the wilderneſſe, wher being refreſhed and comforted of the Lorde with meate an drinke, and with the preſence of hi holy angel, he walked in the ſtrengt of that nouriſhment forty dayes an forty nights together, vnto *Horeb* th Mount of God: and being there entered into a Caue, the Lord ſaide vnt him, *What doeſt thou heere* Elias? vnt whom he anſwered the firſt and th ſecond time, *I haue bin very iealous, fo the Lord God of hoſts, for the children o* Iſrael *haue forſaken thy couenant, broken downe thine Altars, ſlain thy prophet with the ſword, and I onely am left, an they ſeeke my life to take it away.* Vnt which cry and complaint of the Prophet, the Lord replyeth (as the Apoſtle doth heere alledge it) that he ha reſerued to himſelfe ſeauen thouſan men, &c.

NOw I will take theſe wordes as they lye in order, and out of that 1 Kin. 19,10 place gather the Doctrines as they fitly ariſe by Conference of both places, whereas the Apoſtle ſaith heere of Elias, that hee communeth with God, or maketh requeſt vnto him againſt Iſraell. The wordes of the Prophet, 1. *Kings* 19. as I noted before, are theſe; *I haue beene verie iealous, &c.* all tending to one purpoſe. For the Doctrine then, *Doctr. 3.* whereas Elias directeth himſelfe vnto God, and maketh his Prayer and complaint vnto him, as one fully aſſured, that as the Lorde by the Idolatrie and abhominations of the Wicked, was greeuouſly offended, ſo hee alone was able to take vengeance of them, and to giue vnto him a comfortable deliuerance.

Wee firſt learne from hence, that

it highly behoooueth, and it is the pa
and dutie of all true Chriſtians to b
meruailous zealous and earneſt
hearty prayer and calling vpon Go
And as at all other times, and vppo
all other occaſions, foraſmuch as t
Lord is exceeding rich and plentif
in all good thinges, both concernin
ſoule and bodye, the leaſt whereo
cannot poſſibly bee had any oth
where: ſo eſpecially, in the time
affliction and trouble, and wh
(through the rage and fury of malic
ous enemies) we be in any miſery
diſtreſſe.

Reaſon 1. The Reaſons are, firſt, becauſe t
Lord God is the fountain of all ſou
comfort and conſolation, the ioy
the afflicted, the deliuerer of the o
preſſed, and of ſuch as are in diſtre
Reaſon 2. And ſecondly, becauſe he hath pr
miſed the imparting of the riches a
treaſures of his grace and fauor, vp
no other condition, nor yet vnto a
other, but onely vnto ſuch as humb

be

beg and craue the ſame at his handes, by faithfull and feruent prayer. Examples of ſuch notable zeale and feruency in prayer (beſides this of *Eliah*) we haue in *Dauid*, who beeing oftentimes brought into ſo great extremities, as that he ſeemed to be vtterly forſaken, flyeth ſtill vnto God by Prayer, as vnto his onely refuge, and moſt humbly craueth comfort and ſuccour at his mercifull hands: as *Pſal.* 31. *Though I ſaid in my haſt I am caſt out of thy ſight, yet thou heardeſt the voice of my prayer, when I cried vnto thee.* Verſe 22. Hereof alſo haue we his example, 2 *Sa.* 15. Verſe 31. at ſuch time as he was in great daunger of his life through the vnna[illegible] treachery of [illegible] counſell of *Achitophel.* As alſo [illegible] Verſe 10. 24. when he felt the hand of God vpon him for his offence in numbering the people. Of *Hezekiah*, 2. *King.* 19. Verſe 15, 16, &c. at ſuch time as him-ſelfe with the whol Citty of Ieruſalem was in great danger of deſtruction thorough the

mighty

mighty hoaſt of *Senacherib*. Of *Ieho*
*phat*, alſo of *Ieremy*, *Daniel*, &c. But o
all others, moſt notably heereun
belongeth the example of our Lor
Ieſus Chriſt, whereof we read, *Ma*
Verſe 19. 26. praying vnto his heauenly fath
in the time of affliction, and that wi
a proſtrating of himſelfe vppon t
ground. And now if ſuch holy men a
*Dauid*, *Elias*, *Hezekiah* & the reſt; n
if the ſon of God himſelfe, our Lo
Ieſus Chriſt, being the Lorde of li
and ſaluation, thus humbled himſel
in feruent prayer, and calling vppo
God, when (as yet) in regard of him-
ſelfe, he had no need of any heauenl
aſſiſtance, and when as al the troubl
and anguiſhes which hee ſuſtaine
were free and voluntary, wholly al
for vs, and in no meaſure for himſe
How feruent & watchful then oug
we to be in this chriſtian duty & ex
ciſe of praier, wee hauing continu
need of the Lords aſsiſtance, & in i
finit reſpects being (by reaſon of o

ſin

ſins and grieuous offences) in continual danger & extremity? The conſideration of which great neceſsitie of praier, hath cauſed the holy ghoſt to vtter notable exhortations therunto, as *Rom.* 12. that we ſhould continue in praier, and 1 *Th.* 5. *Pray* (ſaith he) *continually.* Alſo *Eph.* 6. *Pray alwaies with all maner praier & ſupplication in the ſpirit, & watch therunto with all perſeuerance and ſupplication for al Saints.* For this cauſe is it recorded to the notable comendation of *Anna* the daughter of *Phanuel, that ſhe went not out of the temple, but ſerued God with faſting & prayers, night & day.* Heerunto belongeth the example of *Hannah* the mother of *Samuel.* 1 *Sa.* 1. 12. As alſo the woman of *Canaan. Mat.* 15. ſheweth vs a notable example of vnwearied conſtancie and continuance in prayer, ſhe neuer ceaſing from the ſame, vntil ſhe found the Lord graciouſly inclined to grant her deſire. And ſurely a man would thinke that the conſideration of our manifolde wants and neceſsities,

Verſe 12.
Verſe 17.
Verſe 18.
Luke 2. 36, 37.

ſhould moue vs to a feruent conſtan-
cy and continuance in prayer. Fo
who is he ſo rich and wealthy, but h
hath ſtill neede of the Lords bleſſin
and protection? whoſe eſtate ſo ſu
and vnmoueable, but it may quickl
bee ouerturned and brought to n
thing? And who (againe) ſo holy
perfect, but he hath continuall nee
of the encreaſe of grace? All whic
can no otherwiſe be had, but by fait
full Prayer and calling vpon GOD.
Now heereunto for our better enco
ragement to this duty may be prod
ced alſo the notable effectes whi
haue enſued vpon the faithfull Pra
ers of the Saints and ſeruants of G
calling vpon him in the time of aff
ction and troble. As in the firſt plac
what a comfortable effect did th
follow vpon this prayer of *Elias*? th
Lord graciouſly deliuering him an
the reſt of his faithfull, and turnin
the rage and fury of their cruell pe
ſecutors, to their owne fearefull co

fuſio

fuſion. The like comfortable ſucceſſe had the Prayers of *Dauid*, hee beeing alwayes preſerued from the wicked attempts of *Saul*: and the Lord bringing the treachery of his vnnaturall Sonne and wicked Counſellors to their owne deſtruction. The like regard had the Lorde alſo to the Prayers of *Hezekiah*, *Ieremy*, *Daniel*, &c. The notable effect that enſued alſo vpon the Prayer of our Lorde Ieſus Chriſt is not to be paſſed ouer. In *the dayes of his fleſh* (ſaith the Apoſtle, Heb. 5.) *did he offer vp Prayers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.* Verse 7.

The Apoſtle in theſe w[illegible] onely declaring, that our Lord Ieſus Chriſt in the time of his humiliation and according to his humane nature, did pray to his heauenly Father; but that he was moſt graciouſly hearde, and comfortably aſſured of a trium-

phant victory ouer all the enimies o
our ſaluation, according as in ſho
time afterwarde it came to paſſe i
very deede. To theſe might be
added the comfortable experience
Acts 4. which the Apoſtles, Saint *Peter*
Acts 12. Saint *Paule*, Saint *Iohn*, and th
reſt, had of the Lordes moſt gra
ous inclination to heare their pray-
ers, and to graunt their requeſts, cal-
ling vpon him in the time of their im-
priſonments and greeuous afflicti-
ons. Such is the Lords bountie an
goodneſſe, and ſo ready is his mighty
and mercifull hand to performe tha
Verse 15. promiſe which in *Pſal.* 50. he maketh
vnto all ſuch as faithfully call vppon
[illegible] the time of affliction and di-
[illegible]ing; *Cal vpon me in the day*
*of* [illegible] *I wil deliuer thee, and th*
Verse 18,19 *ſhalt glorifie me.* And Pſal. 145. *T*
*Lord is neere to al that cal vpon him, y*
*to al that cal vpon him in truth. Hee w*
*fulfil the deſire of them that feare him, h*
*alſo wil heare their crie, and wil ſa*
*them.*

*them.* Much might bee ſpoken for the further amplification of this point, but in this already deliuered, wee may finde ſufficient matter to *vſe.* encourage vs to a cheerefull regarde and exerciſe of this duty. And howſoeuer the Lorde may oftentimes ſeeme to neglect our Prayers, and to deferre the performaunce of our requeſts longer then wee would; yet muſt we not diſtruſt nor be diſcouraged, but alwaies comfort our ſelues with this vndoubted aſſurance, that *Hee is faithful who hath promiſed, who alſo wil doo it. For yet a little while* (ſayth the Apoſtle) *and hee that ſhall* Heb.10,23, 37.38. *come, will come, and wil not tarry. Now the iuſt ſhal liue by faith: but if any with-drawe himſelfe, my ſoule* (ſaith the Lorde) *ſhal haue no pleaſure in him.*

This Comfort encouraged *Dauid,* and therefore, 2. Sam. 22. *I wil* Verſe 4. *cal on the Lord who is worthie to be praiſed, ſo ſhal I be ſafe from mine enemies.*

He did not deſpaire, but was aſſured, that as the Lorde had promiſed, ſo would he not fail to giue him a comfortable deliuerance from his enemies: according whereunto, ough no extreamities to diſcourage vs, eyther from hearty praying vnto God or from repoſing an vndoubted confidence of being graciouſly heard, in whatſoeuer we aske according to his will.

1 Ioh. 5,14, 15.

Secondly, from the conſideration of the notable zeale that was in this holy Prophet wee are taught, that with ſuch a feruent zeale and burning affection ought all true Chriſtians to be inflamed towards the glory and honour of God, as on the one ſide to apply vnto themſelues, & for the comfort and reioycing of th owne hearts, whatſoeuer tendeth t the aduancement thereof, euen as i themſelues were notably honoure and benefited thereby: and on the other ſide to be no leſſe greeued wit

Doctr. 4.

whatſoeuer tendeth to the reproach and diſhonour of his bleſſed name: then if it were directly intended and applyed againſt themſelues. Such a burning zeale (I ſay) was in this holy and excellent Prophet, as euidently appeared, not onely in cauſing all the Prophets of *Baal* to bee ſlaine for their Idolatry and blaſphemy againſt the Lord (whereof you heard before) but in that he feared not alſo to ſhew himſelfe vnto *Ahab*, and that in the heate of all his rage and madneſſe, & in plaine and expreſſe tearmes, to diſcouer and reproue his irreligious, lewd, and vngodly life. Such a zeale and tender affection towardes the Lords glory, was in the Prophet *Dauid*, he being no leſſe touched to the heart with ſorrow and griefe, for the blaſphemies, for the ſcornes and reproaches which were vttered by the wicked againſt the Lord, and againſt the ſincerity of his worde and worſhip, then if himſelfe in his owne perſon

1 King. 18. 18.

ſon had endured them all. As *R*
Rom.15,3. Pſal.69,9. 15 out of *Pſal.69. The rebukes of the*
*which rebuke thee, fel on me.* And Pſ.13
Pſal.139,21 22. *Do not I hate them ô Lord* (ſaith he) *th*
*hate thee? And do I not earneſtly conten*
*with thoſe that riſe vp againſt thee? I ha*
*thē with an vnfained hatred, as they we*
*mine vtter enimies.* Thus was *Dauid*
ſo eaten as it were deuoured & ſwa
lowed vp with the zeal of the lord, h
accounted all thoſe for his enemie
who were the enemies of God, & n
leſſe hating & opoſing himſelf again
them, then if they had hated & deſp
ſed him, and intended againſt him a
the miſchiefe they could poſſibly d
uiſe. Examples of ſuch burning zeal
toward gods glory, we haue in diue
other, as in *Moſes* againſt the Idolatr
of the *Iſraelites*, it beeing recorde
Verſe 19,20 the 32.ch. of *Exodus*, that whē he ſ
the calfe which they had made, & t
dancing, *his wrath waxed hot, & he c*
*the Tables out of his hands, brake them*
*pieces, burnt the Calfe in the fire, groun*

*it unto powder, ſtrewed it upon the water, and made the children of* Iſrael *drink of it.* This ſurely was a maruailous zeale in this holy man towards Gods glory, when he ſaw it ſo prophaned, he being much more neerly touched thereby with greefe of heart, then if the vileſt reproach that might be, had beene offered to himſelfe. Such a zeale alſo towards the Lord, had *Phinehas*, Num. 25. when with his speare he thruſt thorow the two fornicators for their filthy wickednes in tranſgreſſing Gods law. Notable alſo was the zeale of *Ioſhuah*, in puniſhing the wickednes of *Achan* with death, as *Ioſ.* 7. 25. of *Iehu* 2 *Kin.* 10. in that he ſlew all that remained of the houſe of *Ahab* in *Izreel*, & al that were great with him, & his Familiars and Prieſts, and conuerted the houſe of *Baal* to a filthy vſe. In al which that he was caried with a burning zeale towards God, himſelfe teſtifies in his words to *Iehonadab* the Sonne of *Rechab*, ſaying, *Come with*

Verſe 8.

Verſe.11.

*me,*

m[illegible]d ſee the zeal which I haue for t
Lord. The notable example alſo
Hezekiah, in breaking the Brazen ſ
2 Kin: 18,4 pent which Moſes had ſet vp. Of
ſiah alſo, 2. Kings 23. Of Nehemi
chap. 13, 25. Of the Prophet Ieremi
chap. 20, 9. But aboue al others mo
notable heerein, is the conſiderati
of the woonderfull zeale that was
our Lord Ieſus Chriſt, when hee ſa
the houſe of God, and the place
his worſhip to bee horribly proph
ned and abuſed, with the buying a
Ver: 15,17 ſelling of Marchandize, as Ioh. 2 T
vngodlines of the thing did ſo mo
him to indignation, as that he forg
al reſpects of himſelfe, & was ſo ſw
lowed vp of zeale, that hee could n
not forbeare ſuch wickednes any lo
ger, but with a ſcourge of Co
whipped them all out of the Te
ple. We read alſo, in diuers oth
places of the Goſpell, that althou
in outward reſpectes, hee ſubmitt
himſelfe to his Mother, and vnto

ſe

ſeph (whom men ſuppoſed to bee his Father) yet whenſoeuer there was any queſtion concerning any particuler of his Office and calling (for the accompliſhing whereof he was ſent of his Heauenly Father into this world) hee would not yeild the leaſt iot that might bee vnto their affections, but rather reprooued them for the ſame. According as beſides the reproouing of his Mother. *Iohn* 2, 3. heereof wee haue another example, *Mat*. 12. it being there recorded, that when one told him (as hee was exerciſed in teaching the multitude) that *His Mother and his Brethren ſtood without, deſiring to ſpeake with him. Who is my Mother* (anſwered he) *and who are my Brethren*. And a little after, *Whoſoeuer ſhal doo my Fathers wil which is in Heauen, the ſame is my Brother and Siſter, and Mother*. And Luke 14. *If any man come to me, and hate not his Father and Mother, and wife and Children, and Bretheren and Siſters, yea and his owne*

Verſe 46, 47, &c.

Verſe 26

*life.*

*liſe alſo, he cannot be my Diſciple.* A
*Mat. 10. I am come to ſet a man at va*
Verſe 35 *ance againſt his Father, & the daughte*
*againſt her mother, and the daughter*
*law againſt her mother in law, &c.* N
that Chriſts meaning is to giue an
encoragement vnto children of diſ
bedience, God forbid: but he teach
heerein, that the glory of God, th
faith of Chriſt, and the ſincere profe
ſion and practiſe of Gods worde an
will, ought to be much more dear
precious vnto vs, then our earthly p
rents and kinred, and that wee oug
rather to be at deadly hatred and co
tention with them, then to leaue an
part of that vndone, which the Lo
requireth at our hands, according
he plainly afterward expoundeth h
owne meaning, ſaying, *He that lo*
*father or mother more then mee, is n*
Verſe 37 *worthy of me, &c.* Now to come to th
reaſons wherefore al true Chriſtian
ought to be inflamed with ſuch a bu
Reaſon 1. ning zeale of Gods glory. Firſt, we

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*God.*
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muſt know that the glory of God, is the end of all Gods counſels, and of all Gods creatures. Now, the ende which God hath appointed to all our dooinges, we are euermore to propound and ſet before vs in al and euery thing that we take in hand: but god hath appointed, that the end of al our doings ſhould be his glory: therefore his glory at all times and in all things muſt be eſpecialy reſpected of vs, and aymed at, according to that of the Apoſtle. 1 *Cor.* 10. *Whether ye eat or drink or whatſoeuer ye do, do al to the glorie of God.* A ſecond reaſon, is, becauſe it is the end of our creation wherfore we liue, moue, and haue our being, that the name of God ſhould be glorified in our mortal bodies, & that we ſhould become ſanctified inſtruments to do that which is in his holy preſence. But now as by theſe examples and reaſons you haue herd the deſcription of true zeale: euen ſo muſt you vnderſtand, that there is alſo a falſe zeale, and

Verſe 31

that is, when either vnder a coun
ſet pretence of Gods glory, mens p
uate and particular glory is ſou
after; or when there is indeed a ze
towards God, but not grounded, n
moderated nor directed accordin
his word. Examples of the firſt
of falſe zeale, wee haue in *Ioſh*
ſonne of *Nun*, ſo highly reſpecti
the honour and credite of Moſes,
that hee repined at *Eldad* and *Me*
for propheſying in the hoſt, and w
led *Moſes* to forbid them. *Num.* 11.
And another example in the Di
Verſe 26 ples of *Iohn the Baptiſt*, Ioh. 3. murm
ring and complaining of the grow
and encreaſing credite of Chriſt, t
the loue which they bare vnto th
Maiſter. Examples of the other ſo
of falſe zeale we haue in the Iſra
of whom *Rom.* 10. the Apoſtle ſa
in plaine tearmes, that *they had*
*zeale of God, but not according to Kn*
*ledge*. In *Vzza*, 1 *Chron.* 13. and in
*Paule* before his conuerſion, wher

himſe

himſelfe ſpeaketh. [illegible] this kinde of falſe zeale ſpeaketh and propheſieth our Lord Ieſus Chriſt. *Iohn* 16. *They ſhal excommunicate you* (ſaith he) *yea, the time ſhal come, that whoſoeuer killeth you, wil thinke that he doth God ſeruice.* Verſe 2. According as of this falſe zeale, there is, and hath beene moſt lamentable experience among the Papiſts. It cannot otherwiſe be concluded, but that ſome of them vndoubtedly are carried [illegible] in all their bloody deſignes, and the horrible maſſacres, which they haue committed, and (amongſt all the reſt of their Treacheries) in that late and moſt deteſtable Gunpowder Treaſon; as at the [illegible] and death they confidently [illegible] through a blinde zeale for the [illegible] & eſtabliſhing of the Catholick faith which they haue falſely pretended [illegible] iudgement [illegible] that they [illegible]

ſwade

ſwade themſelues, that in murth
ring the King, the Queen, the Prin
and in effecting the deſtruction o
others profeſsing Religion, the
ſhould performe a very meritorio
worke, greatly pleaſe God, and d
him moſt high ſeruice. But lettin
this paſſe: other examples of gre
zeale (beſides thoſe already remem
bred) we haue in holy *Iohn* the Bap
tiſt, in S. *Peter*, and in S. *Paule*, afte
his conuerſion: but theſe that hau
bin alledged, as they plainly approu
how tenderly the glory of God ha
bin reſpected of the Saints and Se
uants of God from time to time her
tofore, they being much more grie
ued and vexed at the prophanatio
thereof, and much more fiercely pur
ſuing the enemies & violaters of th
ſame, then euer they did any of tho
that reproached them, or at any tim
practiſed miſchiefe againſt them: 
uen ſo do they moſt notably tend t
teach, that the like burning zeale, an

tende

tender affection, ought to bee in vs, and in euery of vs, towards the name of the Lord our God, at this day, and from day to day; according to our ſeuerall places and callings, and the diuers occaſions that are offered But alacke (if wee come to the vſe and application) where ſhall a man find ſuch zeal in theſe dayes of ours, as was either in *Elias*, *Dauid*, or in any of the other, that haue bin remembered? Who is he that will not ſtorme and chafe, yea and threaten to be reuenged, when he ſhall ſee himſelfe to be mocked, deſpiſed, or vpbraided, to be ſlandered, diſgraced, or any otherwiſe miſdealt withall? But although the Lord of heauen & earth be neuer ſo much diſhonored before their faces, though they hear his bleſſed name neuer ſo much blaſphemed, his ſabboths neuer ſo horribly prophaned, his goſpel, preaching & profeſſion of it, neuer ſo reprochfully ſpoke of, although men be in company with neuer ſuch

vile ſwearers (which are neuer ſo pro-
phane, ſo ſinfull, neuer ſo vaine and fi
thy communication proceed out of
foule mouthes, ſee the ordinance of
God in his good creatures quite
licentiouſly peruerted and abuſed
Pride, Gluttony, Drunkenneſſe, a
exceſſe; yet where (there is one th
is any thing at all moued: he that with
ſtandeth theſe, or any of thoſe thing
ſo forbeare, as if ſuch abuſes were offe
red to himſelfe, that oppoſeth him
ſelfe againſt ſuch wickedneſſe, and
[illegible] them for his owne enemies,
which he [illegible] to be
the enemies of the Lord. A great par
do not [illegible] take delight in them, tho
otherwiſe [illegible] bad
to giue [illegible] and encourage
to [illegible] ſuch manner of perſons; th
cannot reproue, for [illegible] onely d
ſlike of their vngodly wayes? Th
ſurely, if we examine more narrow
ly the eſtate and condition of th
time wherein we liue, we ſhall find

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great coldneſſe and want of true zeal not onely in the common multitude of men and women, but euen also in many of thoſe, who haue receyued gifts and graces from God in a farre more high and excellent meaſure. It being a rare matter (the Lord knoweth) to finde a man zealous and reſolute in the truth; ſome feare the loſſe and expence of their goods, ſome could finde in their hearts to be more forward, but feare that thereby they ſhall incur the diſlike & diſpleaſure of great men, and of ſuch of their Friends, as affect not the cauſe: ſome make excuſe, by the contempt and troubles which enſue the zealous & reſolute profeſſion of the truth, and therefore thinke it the ſafeſt way to come to Chriſt (with Nicodemus) in the night, to keepe their affections ſecret, to content themſelues with a formall kinde of profeſſion, to walke in a middle courſe, to be neither hot nor colde, but Luke-warme (like the

Ioh. 3, 2.

[illegible]

Reu. 3, 15. 16. the Church of *Laodicea* ) that ſo th
Lord may ſpew them out at the la
ter end. Clean contrarie whereunto
behooueth vs to behaue our ſelue
ſo as hauing once attained to th
true knowledge of Religion and go
lineſſe, according to the Doctrine o
Chriſts Goſpell, and ſeeing clearel
what the Lorde requireth at ou
handes, what wee ought to doo to
pleaſe him withall, and what to a
uoyde, leaſt he bee diſpleaſed, we
may as Children of the light, and no
of darkeneſſe, as the Children of th
day, and not of the night, boldly an
conſtantly ſtande out in defence o
the glorious Goſpell of Ieſus Chriſt,
and beare witneſſe to the ſinceriti
thereof, and that not onely priuately,
but openly, in the face of th
world, ſaying euery one with the A
Verſe 16 poſtle, *Rom.* 1. *I am not aſhamed of t*
*Goſpell of Chriſt: for it is the power o*
*God vnto ſaluation, to euery one that be*
*leeueth.* And with the Prophet D

*uid.* Pſ. 119. *I wil ſpeake of thy Teſtimonies, before Kings, and will not bee aſhamed.* It followeth in the Prophets cōplaint, as you may ſee. 1 Kin. 19. *The children of Iſrael haue forſaken thy Couenant, &c.* In which words, wheras he firſt ſetteth thē forth by a title of excellency, & calleth them *Iſraelites:* we are to obſerue, that it was a great honor to the people of the Iewes to be called *Iſraelites;* yea, ſuch an honor & dignity, as was not proper to any other nation or people vnder the heauen, *Which are Iſralites* (ſaith the Apoſtle, *Ro.* 9) that is to ſay, not Gentiles, not a people of the common ſort of men, but of the moſt nobleſt generation throughout the world. For the word *Iſrael* ſignifieth a prince of god, or a preuailer with him; & the name and title of *Iſralites* was deriued vnto them from the Patriarke *Iacob,* vnto whō the ſame was giuen by an angel of God, who wreſtled with him, as he went frō his Vncle *Laban* to the land of *Canaan,* & when as in the ſame cōbate he

Verſe [illegible]

[illegible]

Verſe 6.

he preuailed not, but *Iacob* withſt
him vnto the end, he then ſaide vn
him, *Thy name ſhall be Iacob no more, b*
*Iſrael: becauſe thou haſt power with G*
*thou ſhalt alſo preuaile with men.* Th
was the Originall of the name and t
tle of Iſraelites where-withall th
Iewes were adorned: they receyue
the ſame not from the natiuity of *Iacob*, but by reaſon of a victorie whic
hee obtained euen before and wit
God. (The Lord of his infinit good
neſſe vouchſafing him greater powe
to reſiſt, then it pleaſed himſelf to expreſſe in aſſayling, euen as ſuch experience of his grace and fauor, hau
the reſt of his Children from day to
day.) For this cauſe, was *Iacob* calle
*Iſrael*, and thereupon from him were
they called Iſraelites. So then, from
*Doctr.* 5. hence very fitly followeth, and we
may learne (by the way) that as it
a great honour vnto any Nation an
people to be honoured of God with
holy and honourable titles, and with

all ſuch graces, as may be vndoubted ſeales and aſſurances of Gods ſpeciall loue and fauour: So on the contrary, can there be no greater diſhonor vnto any Nation and people, then to abuſe the Titles wherewith God hath honored them, and to vnſeale againe (as it were) the aſſurance of his loue, in abuſing the graces beſtowed vpon them. Thus ſtood the caſe with the Iewes, they were honoured of God, not onely with the Title of *Iew* (which ſignifieth a man dedicated to true religion) but alſo of Iſraelites, which (as you herd before) was no leſſe honourable then the ſame. According as this, dooth the Apoſtle moſt notably approoue and confirme. *Rom. 9.* when he ſaith, that vnto them appertained the *Adoption, and the glorie, and the Couenants, and the giuing of the Law, and the ſeruice of God, and the promiſes. Of whom are the Fathers, and of whome concerning the fleſh, Chriſt came, who is God ouer al bleſſed for euer, Amen.* I wil not

[illegible]

*Verſes 4, 5.*

not now ſtande to enlarge the exce
lency of theſe priuiledges and prer
gatiues, nor alledge the many Teſti
monies of the Scripture that migh
bee produced for the amplificatio
thereof, accounting this onely Teſti
Verſes 10, 11, 12. mony of Moſes. *Deut.* 32. to be ſuff
cient, where he ſaith, *That the Lor*
*led him about, taught him, and kept hi*
*as the Apple of his eye. As an Eagle ſti*
*reth vp her Neſt, fluttereth ouer h*
*Birds, ſtretcheth out her winges, take*
*them, and beareth them on her wings. S*
*the Lorde ledde him, and there was n*
*ſtrange God with him.* But now, as a
ter this maner without meaſure an
limitation, the Lorde extended to
wardes them his ineſtimable good
neſſe and mercy, euen ſo on the con
trary, how vnnaturally and vnthank
fully they peruerted and abuſed th
ſame; beſides this complaint of th
Prophet *Elias*, and the diſcourſe o
the Apoſtle in diuers chapters of th
Epiſtle: this alſo doeth Moſes in th

veri

very ſame chapter, diſcouer at large. *But he* (ſaith Moſes) *that ſhould haue bin vpright* (that is, ſhould haue glorified God, in walking worthy of ſuch ſpeciall loue) *when he waxed fat, ſpurned with his heele, he forſooke God that made him, and regarded not the ſtrong God of his ſaluation. They prouoked him with ſtrange Gods, &c.* But now letting them paſſe, and to come a little nearer to our ſelues. As it was an honorable Title of the Iewes to be called *Iſraelites*, ſo is it no leſſe honourable for vs at this day, to be called Chriſtians; Nay, if wee marke it well, wee ſhall ſee, that the name of Chriſtians wherewith God hath honoured vs, is farre more honourable, then euer was either the name of *Iewe* or *Iſraelite.* The ſame being deriued to vs, neither from *Iacob*, nor *Iudah*, but euen from the ſonne of God himſelfe, and firſt giuen to them that profeſſed the goſpel at *Antiochia* in *Syria*, as *Act.* 11. & importing aſmuch as anointed

Verſ.15.16.

Verſe 26.

of God for Kings and Prieſts: A g
as they had the Law, ſo haue we t
Goſpell; and how ſurpaſsing gre
kept a bleſsing the enioying of
Goſpell is, aboue the enioying of
Verſe 17. Law, our Lord Ieſus Chriſt, Ma
doth plainly declare, where he ſay
that *Many Prophets and righteous m*
*haue deſired to ſee thoſe things which*
*ſee, and to heare thoſe thinges which*
*heare by the Goſpel, and haue neither ſ*
*nor heard them.* Much might bee ſp
ken; but in one word, how high a
excellent ſoeuer on the one ſide, t
Lords mercies and fauours were
wards the Iewes, yet much more ſ
paſsing excellent is, and hath bin
grace and fauour towardes vs. A
Vſe. how great and intollerable ſoeu
(on the other ſide) was their vnki
neſſe and vnthankfulneſſe, yet ne
had the Lord ſuch cauſe to compl
thereof, as hee hath againſt our
kindneſſe and vnthankfulneſſe, at t
day, in contemning his worde, in

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obeying his will, in continually prouoking him to anger and indignation by this lewde and vnreformed liues, although aboue many other other Nations and people, hee hath choſen vs for his peculiar inheritance, and beſtowed his benefits and bleſsings vpon vs: Giuing vs the light of his worde, and calling vs moſt louingly and familiarly thereby, to bee his choſen people, and heyres of his heauenly kingdome, vouchſafing vs peace, the raigne and gouernment of godly Princes, & whatſoeuer elſe our harts could poſsibly deſire. But now, whereas he hath long looked for the true fruits of obedience and thankefulneſſe at our hands, that we accordingly ſhould glorifie him in the true fruits of holineſſe and righteouſneſſe all the dayes of our life: it is found as directly againſt vs, as euer it was againſt the Iewes, that we are as diſobedient, & as gainſaying a people, as euer were they. For ſhal we cal them

Chriſtians, that are louers of pl
ſures, and worldly profits, more th
they are of Godlineſſe and Religio
Who make no conſcience of abſe
ting themſelues from the hearing
Gods word, and heare it idly & car
leſſely, when they are preſent, and v
terly without fruite? Who are vai
Swearers, Drunkards, Whorema
ſters, that are Scoffers, Raylers, f
thy Talkers, Backbiters, ſuch as w
neuer be appeaſed, but giuen to co
tention, debate, and ſtrife? Surely
wee may call theſe (and ſuch as the
are) Chriſtians, euen as the Iew
were called *Iſraelites*; Chriſtians
name, but verie Atheiſts and Hyp
crites in truth. And nowe, wheth
verie many be not of this diſpoſitio
and whether this be not all the Ch
ſtianity that is in them, I would
God, it were leſſe apparant then i
Cleane contrary whereunto, it b
hooueth vs (in the feare of God) t
behaue our ſelues. Let vs not diſh

nou

nour the holie and honourable title of Chriſtians, wherewith God hath honored vs. Let vs endeuour to bee Chriſtians, not in name onely, but in truth and verity. Not content our ſelues, to ſay, Lord, Lorde, wee are Chriſtians, wee are Proteſtants and Profeſſors of the Goſpell; but let vs euermore haue a care and a Conſcience to amend our liues, and to be reformed in euerie thing that is amiſſe, according to the rule of Gods word. For this is it to bee a right Chriſtian indeede: and thus much as touching the Title of excellencie, where he calleth them the children of Iſraell. Now the complaint it ſelf, which this holy Prophet preferreth againſt the children of *Iſrael*, beginneth thus: *They haue forſaken thy Couenant.* God made a Couenant and promiſe vnto *Abraham, Iſaac,* and *Iacob,* and all their ſeed and poſterity, to bee their God and the God of their ſeed after them, that they ſhould bee his choſen and

peculiar people, bleſſed with mo
excellent and ſpeciall priuiledges a
prerogatiues, aboue all other Na
ons & people throughout the wor
The Conditions of this Couena
were, that they ſhold *Walk before G*
*& be vpright*, that they ſhold worſh
him alone, loue him aboue al, fea
him aboue all, pray vnto him on
acknowledge him to be the only a
thor and fountaine of all good thi
ges, and therefore depend vpon hi
and truſt in no other, and ſo foo
as is comprehended in the two T
bles of the ten Commandemen
Now this Couenant, by their Ido
try and other abhominations, th
forſooke (as the Prophet heere co
plaineth) tranſgreſſed the Cond
ons thereof, and ſo worthily mo
and prouoked the Lord to anger
a very few words then will I com
hend one point more from hence
*Doctr.6.* ſo conclude for this time. We h
learne and obſerue, that as to co

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nue conſtant in the faith and feare of God, and in the ſincere profeſſion & obedience of his worde, is a notable argument of election, of a man ſealed and ſanctifyed to eternall life: euen ſo on the contrary, to ſtart aſide like a broken Bow, to decline and fall away in this behalfe: a fearefull Argument of reprobation, that ſuch as do ſo, do not belong to eternall life. This (I ſay) is manifeſt in the Iewes, who by their Apoſtacie and falling away from the couenant which God had made betwixt himſelf and them: moſt fearefully cut off them ſelues with all, from all partaking of his grace and fauour: whereas, if they had zealouſly continued in the waies of the ſame Couenant, and expreſſed any true regarde of walking vprightly, according to the conditions thereof, they ſhould for euer haue beene moſt happy and bleſſed. For as the Apoſtle moſt notably ſaith: Rom. 2. Verſe 7. *They ſhal haue eternal life,* not ſimply

who do well, or who by *well doi*
*ſeeke glory, honour, and immortalitie*, o
*which by continuance in wel-doing*,
that is, who when they haue beg
to do well, goe forward, and con
tinue well doing, without wearine
or ceaſing at any time, or vppon an
occaſion: alwaies remembring wh
our Lord Ieſus ſaith, *Luke 9. No m*
Verſe 62 *then putteth his hand to the Plough*, a
*looketh backe, is apt to the kingdome*
*God.* Whoſoeuer hath once giuen h
name vnto Chriſt, and taken vppo
him the profeſsion of his Goſpell,
ſtandeth vpon the weight of his ſa
uation, that hee conſtantly goe fo
ward. And therefore notably ſay
our Lord Ieſus, *Iohn 8.* to thoſe th
beleeued in him, and were entred i
to the profeſsion of his name, *If y*
*continue* (ſaith he) *in my word, yee a*
*verily my Diſciples*: as if he ſaide, if y
ſlide backe and turn aſide, I wil ma
no reckning of you. So that it is
no purpoſe for any man to begin

well, vnleſſe the whole courſe of his life, be according to the ſame beginning. And therefore, *Gal. 6.* doth the Verſe 9. Apoſtle exhort the faithfull *not to bee weary of wel dooing: for in due ſeaſon,* (ſaith he) *we ſhal reape, if wee faint not.* Comparing ſuch as faint, or giue ouer in the courſe of godlineſſe, vnto ſlothful husbandmen, who whē they haue plowed the land, & ſowed their ſeed, take no further regarde, neither of couering the ſeede, nor of preſeruing it from the deuouring birds, and therefore are ſo far from reaping any fruit of their labour, as that it had bin much better for thē, that they had neuer begun. Heerupon ſaith our Lord Ieſus Chriſt alſo. *Mat. 10. That he who* Verſe 22. *indureth to the end ſhalbe ſaued.* Not he that will ſeeme religious, and wel affected to day, to morrow, or for ſome ſmall ſpace of time, according to the condition of the time, or diſpoſition of the Company, among which he is, but reſolutely and conſtantly per-

perſeuereth in the ſincere faith a obedience of Chriſts Goſpell, wi out ſuffering himſelfe, by any Co pany, or by any alteration whatſ uer, to be remooued from the ſam Such an one (ſaith Chriſt) and no but ſuch ſhall be ſaued. For this ca verſe 24, &c alſo moſt excellently. *Mat.* 7. doth h compare ſuch as conſtantly contin in the faith and obedience of his D ctrine, vnto a Wiſe-man, that bu deth his houſe vpon a Rocke, vpp which, though the Rayne fall, t *Flouds come, and the winde blowe* a *beate; yet it ſtandeth firme, becauſe* i *grounded vppon a rocke.* And on t contrary, thoſe that heare the wo and continue not in it, he reſemble vnto a fooliſh man, building h houſe vppon the ſand, and ſo rea with euery blaſt of winde to be o turned. Now as by theſe ſentenc wee ſee what a bleſſed thing it is continue conſtant in the faith & fe of God; euen ſo on the contrary, h

fea

fearefull and dangerous a thing it is,
to decline and fal away from the tru-
eth. The Scripture alſo ſheweth in
many places, and by many examples,
as *Heb. 6.* where the Apoſtle ſaieth,
that *it is impoſsible that ſuch ſhould bee*
*renewed by repentance.* And 2 Pet. 2. *It* Verſe 6.
*had bin better not to haue known the way*
*of righteouſneſſe, then knowing it, to*
*turne from the holy commaundement gi-*
*uen vnto them.* The *Galathians* began
well, but becauſe they conſtantly
held not out, we may ſee, Ch. 3. & 5. Verſe 21.
how ſharpely they are rebuked by S.
*Paule.* The Church of Epheſus. *Reu.*
2. began well, but becauſe they con-
tinued not in well dooing, fell from
their firſt loue, and were nothing ſo
zealous afterward as before, we may
ſee in that Chapter, how the Lorde Verſe 5.
threatneth to *Remooue their Candle-*
*ſticke out of his place, except they amend,*
*and do the firſt worke againe.* Much
might be ſpoken, but it is to be obſer-
ued, what the Lord ſaith by the Pro-

phet

phet *Ezechiel*, Ch. 18. that althoug
a man in former times hath been n
uer ſo righteous and forward in go
duties, yet if he continue not therei
but decline and fall into iniquity, *Sh*
Verſe 13,24 *he liue? He ſhal not liue* (ſaith the Lord
*he ſhal die the death, and his bloud ſhal b*
*vpon him. Al his righteouſneſſe that h*
*hath done, ſhal not be mentioned, but i*
*the tranſgreſſion that hee hath committed, and in his ſinne that hee hath ſinned,*
*in them ſhal he dye.* For this cauſe mo
Verſe 25, notably *Iames* 1. *Who ſo looketh* (ſait
he) *in the perfect Law of liberty, and continueth therein, hee ſhal be bleſſed in h*
*deed.* And 1 Cor. 9. *So run that yee ma*
Verſe. 24 *obtain*, that is cheerfully & conſtantl
vnto the end of your race. Heereunto
belongeth alſo the nottable commendation which the lord giueth in *Iob*
Verſe 3, *That there was none like him in all th*
*earth, an vpright man, one that feareth*
*God & eſchewed euil: for yet* (ſayth the
Lord to Satan) *he continueth in his vprightneſſe, although thou mouedſt mee a-*

*gainſt him*; that is to ſay notwithſtanding the manifold temptations of the Diuel, & the often accuſations whereby he moued and prouoked the Lord againſt him. And to this may be added, the notable exhortation of the Lord to the church of *Thiatira*. Re. 2.

Verſe 25,26

*That which ye haue already, hold faſt till I com, for he that ouercommeth & keepeth my works to the end, to him wil I giue power & nations, &c.*

Vſe.

Now the conſideration of this point may thus ſerue for our vſe, that ſeeing to continue conſtant in the grace of god, & in the truth of Chriſts goſpel, is a matter of ſo great importance, as that without it, we cānot be ſaued: & therewithall ſeeing there want not fearful examples in this behalfe, many being to be found, who haue bin far more zealous of Gods glory, & much more fruitful in wel doing in times paſt, then they are nowe; the longer they liue, the more barren in goodnes: whom if a man either exhort to any good thing

for the preſent neceſsity or occaſio
or aske why they bee not more fo
ward and zealous, according to the
knowledge, they will be ready to ob
iect how forward they haue bin, an
how much good they haue doone i
times paſt; nothing at al conſiderin
that in not beeing zealous nowe a
heeretofore, they haue great cauſe t
ſtande in feare of their eſtate befo
God, it being moſt ſure and certain
that there is nothing more daunge
rous then for men to go backward i
this behalfe. For a man can no ſoo
ner decline from wel dooing, but he
ſhall preſently fall into euill dooing
there beeing no *medium* nor indiffe
rent abiding betwixt good and euill.
And when a man from good is thu
falne into euill, is thus declined an
gone backward, it is true, and it is t
be conſidered what the Prophet *Eze*
*kiel* hath, that all the former righteouſneſſe of ſuch a one, is but as if i
hath neuer bin, onely his preſent ſi

and tranſgreſsion ſhal be called to an account, and all his goodneſſe ſhal be quite forgotten. And now conſidering (as I ſaid before) manie fearefull preſidents and examples in this behalfe, how highly it ſtandeth vs vpon, to pray and beſeech the Lord, to beſtow vppon vs the moſt excellent gift and grace of conſtancy and perſeuerance in the faith, ſo as beeing once partakers of Gods Couenant, and admitted into the ſtate of ſaluation, we may therein ſtand firme and vnremooueable againſt all the Engines of hell and damnation, and in deſpight of the Diuell, and of all other enemies of our ſaluation, I neede not vrge it further, euery one that hath any ſparke of grace, may eaſily perceiue: and the Lorde giue vs all grace to make good vſe of it, for Chriſts ſake, Amen.

# The third Sermon.

Rom. 11, 3, 4.

*Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they ſeeke my life, &c.*

NOw it further followeth in the prophets complaint, *they haue killed thy Prophets, &c.* In 1 *Kings* 19. the caſting downe of the altars, is mentioned before the killing of the Prophets, but the chaunge of the order makes no difference in the ſenſe.

The Prophet declaring, that the Iſ elites (whereby hee vnderſtande the ten Tribes) were become ſo bellious againſt the Lorde, as th they could not ſuffer any of his Prophets to remaine aliue, nor any Token or Monument of his worſhip o ſeruice to ſtand in their ſight. For b the Altars, there is no doubt but tha he hath relation vnto the ancient places, where *Abraham*, *Iſaac*, and *Iaco* were accuſtomed to offer Sacrifice And although we read not, that th altar at Ieruſalem was vtterly raze yet was it moſt horribly and filthil polluted. Altars and Groues bee reared vp vnto *Baal*, and ſacrifice euery where offered vnto him, & to hi like Idols, to the mighty prouok of the holye one of Iſraell to ang

*Doctr.* 1. So then to the Doctrines. Firſt, ther ariſe from hence for our further comfort and inſtruction, theſe two generall points. The one is this; That th militant Church of Chriſt, whi

conſiſte

consiſteth of the company of the elect and faithfull that liue vppon the earth, dooth not alwaies ſo flouriſh with the outward marks of the preaching of the word, of the right adminiſtration of the Sacraments, and other like publicke exerciſes of religion and godlineſſe, as that it may viſibly bee knowne and diſcerned in the world. But that the Lord oftentimes in his iuſt iudgement, and for the ſins and vnthankefulneſſe of the people, ſuffereth the trueth of his worde, his Sacraments, and his owne true worſhip to be ſo obſcured and defaced, as that the Church ſeemeth to be quite raced out, and not ſo much as the face of a Church to be ſeene in the world. And yet notwithſtanding, euen in the thickeſt darkeneſſe of ignorance and infidelity that euer was from the beginning, the Lorde had alwayes a Church in the world, yea manie true Worſhippers and profeſſors of his name, that were neuer ouerwhelmed

with the abhominations of the w
ed, according to that of the Apo
2. Tim. 2. *The foundation of God re*
*neth ſure, and hath this ſeale; the L*
*knoweth who are his, &c.* In the day
of *Elias*, there was ſuch a generall A
poſtacie and falling away from Go
and from his true worſhip, as that h
verily ſuppoſed that there was n
one faithfull man but himſelfe: bu
yet the Lorde at that time hadde h
Church, euen 7000. true Worſhip
pers, that neuer bowed their knees t
Idolatry, although they remained in
uiſible and ſo ſecret, that *Elias* knew
not whether to reſort, to ioyne him
ſelfe with any one member. And a
ter this maner (as the Apoſtle be
giueth to vnderſtand) is the caſe to b
conſidered as concerning the ſtate o
the Iewes, at the comming of Chri
and in the time of the Apoſtles, inſo
much, that althogh it might ſeeme i
outward apearance, as if they were a
giuen ouer to infidelity and hardneſ

of Iudah, and that God had vtterly caſt them off, from the pertaking of his grace; yet was there (no doubt) a faithfull remnant among them that did belong to eternall life. But now to make it yet more plaine, that the church of God at diuers other times, haue been (& ſo conſequently may be) inuiſible: This is manifeſtly prooued in the example of the daies of *Ahaz*, when the Altar of God was remoued, and an Idolatrous Altar by the High-prieſts conſent ſet vp, 2 *King.* 16. and that it is ſaid, that neither *Iudah kept the commandements of the Lord, but walked according to the faſhion of Iſrael.* Likewiſe when *Manaſſeh* built Idolatrous Altars in the Temple; and when *Amon* walked in all the wayes of *Manaſſeh.* 2 King. 21. All theſe, with diuers other examples (that might be remembred) do euidently proue, that the Church of God may ſomtimes be inuiſible, & doth not alwaies viſibly appear to be knowne and diſcerned in the world: how-

Verſe 11.
Verſe 19.
[illegible]

howſoeuer as I ſaid before, the fo
dation of God alwaies abideth ſu
and God is neuer without his el
among men. The euident trueth
which point, as it plainely confu
this aſſertion of the Papiſts, where
they hold & affirme, that the Chur
is, and alwayes hath been viſible, a
not at any time inuiſible, cleane co
trary to the euident ſcope & purpo
of the Apoſtle in this place, and to
the other examples which haue b
remembred. The ſpirit alſo plain
propheſying of the church of Chri
Verſe.14 *Reuel.* 12. *That ſhe ſhould flye into the wi*
*derneſſe*; according to the manifol
experiences in the time of popiſh t
ranny, wherein although there we
many thouſands of ſincere profeſſo
of the glorious goſpel of Ieſus Chri
yet by reaſon of the horrible perſec
tions, they did not alwaies viſibly a
peare to the world; euen ſo with
it teacheth vs, that as wee alwa
continue vndoubtedly reſolued, t

the Lorde God hath euer-more his Church vpon the earth; yea, although the whole world do ſeeme neuer ſo much to bee vtterly ouer-whelmed with vngodlineſſe and Idolatry: euen ſo withall, that wee be ſo farre from perſwading our ſelues, that it is of neceſsity, that the Church of Chriſt ſhould alwayes viſibly appeare, with the outward marks and tokens of the ſame, or with glittering ſhewes, and vaine pompe, according to the fooliſh conceits, and vaine brags of the Papiſtes; as cleane contrary-wiſe to know and vnderſtand, that it is much more neceſſary and conuenient, that it ſhould ſometimes be inuiſible, and that the faithfull members thereof ſhould be rather afflicted then otherwiſe, according as of this we ſhal ſee more fully in the next point. *Lorde* (ſaith *Elias*) *they haue killed thy prophets &c.* The ſecond general, ariſing from this complaint of the Prophet, and from the conſideration of the time where-

Doctrine 2.

wherein he liued, is this. That ho
ſoeuer God doth fauour and loue h
Church, yet doth he often ſuffer t
ſame to be greeuouſly afflicted ; a
cording as in regard of her manifol
perſecutions, thus complayneth t
Verſe 1,3. Church, Pſalme 129. *They haue ofte*
*times afflicted mee from my youth (m*
*Iſrael now ſay) they haue oftentimes a*
*flicted me from my youth. The Plowe*
*plowed vppon my backe, and made lo*
*furrowes.* This (I ſay) is moſt clea
and manifeſt in this Hiſtory of *Eli*
his time. The rage and fury of th
wicked beeing ſo exceeding great a
gainſt the Saints and Seruantes o
God, as that they were conſtrayne
to hide themſelues in caues & hol
and to the outward view, ſeemed t
be vtterly deſtroyed from the face o
the earth. This may further b
amplified not onely by other Hiſt
ries of the Old and New Teſtamen
but alſo by the example of the P
mitiue Church of Chriſt, and fro

then

thence vnto this preſent, that there hath beene no one age of the worlde, frō the beginning, but by the church and people of God, preaching, and profeſsing obedience to the will and commandements of the Lorde, haue either generally or in the particuler parts and members, been greeuouſly afflicted and perſecuted by wicked & vngodly men, raiſed vp by Sathan to that end; as *Abel* by *Caine*, *Iſaac* by *Iſmael*, *Iacob* by *Eſau*, the whol Church of God by the Egyptians, by the Babylonians, the Philiſtins, *Dauid* by *Saule*, *Micah*, *Ieremy*, & the reſt by the falſe Prophets of their time, our lord Chriſt & his Apoſtles, by the Scribes and Phariſees, the Church of Chriſt in the beginning, by the heathniſh tirants, *Nero*, *Traian*, *Domitian*, *Diocleſian*, after *Conſtantine* by the Arian emperors, & in theſe later dayes, by the Popes, and their inſtruments. Nay, wher is there almoſt any faithful Miniſter, or honeſt chriſtian in any par-

congregation, that maketh Conſ
ence to diſcharge his duty in the ſe
of God, and refuſeth to run with th
multitude to the wayes of ſinne; bu
the Diuell will be ſure to raiſe vp o
wicked inſtrument or other, to affli
and perſecute him at leaſt-wiſe wi
the tongue, as *Iſmael* did *Iſaac*, if the
bee reſtrained from a more violen
courſe. Now as touching the Rea
ſons wherefore GOD ſuffereth hi
Church and choſen people to be o
tentimes thus greeuouſly afflicted
perſecuted. Firſt we muſt know, th
howſoeuer ſin bee the generall cau
of all afflictions, yet the Lorde in a
flicting his Children, hath alwaye
further regard then the puniſhing o
Reaſon 1. their ſinne. As that his glory in thei
patient enduring, and in the manne
of their deliuerance, might bee effe
tually magnified and extolled, acco
ding as we ſee this manifeſtly confi
Verſe 2, 3. med. *Iohn* 9. by our Lord Ieſus chri
in the example of him that was bor
blind

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blinde, as concerning whome, when the Diſciples demanded, ſaying, *Maſter, who did ſinne? this man or his Parents, that hee was borne blinde?* Ieſus anſwered, *Neither hath this man ſinned, nor his Parents, but that the workes of God ſhould be ſhewed on him.* To the ſame effect ſpeaketh he alſo, Ioh. 11. as touching the ſickneſſe of *Lazarus, that it was not vnto death, but for the glory of God, that the ſonne of God might be glorified thereby.* A ſecond reaſon is, that by afflictions he might proue and exerciſe their faith and patience, as this is manifeſt in the example of *Iob.* And as to this effect ſpeaketh the Apoſtle *Peter*, 1. Epiſt. 4. and before in the firſt Chap. *That the triall* (ſayeth he) *of your faith, being much more precious then Gold that periſheth (though it be tried with fire) might bee founde vnto your praiſe and honour, and glory, at the appearing of Ieſus Chriſt.* A third Reaſon is, that by this means they might be drawne nearer vnto God, & more

Reaſon 2.

1 Pet. 4. 12.
1 Pet. 1. 7.
[illegible]

Reaſons 3.

obedient and conformeable vnto h
bleſſed will. For euen as Iron, if it
not occupied will wax ruſty; and
the Ayre, if the Clouds be not driu
away with the winde, wil be corru
and contagious: euen ſo is it with th
children of God, they are more ou
warde to euery good thing, muc
more ſecure and ſenceleſſe in ſinn
much leſſe apt to call vppon God, t
truſt in him, to giue him thanks, an
to ſubmit themſelues vnto his wil, i
the time of eaſe, peace, and proſperity, then in the time of trouble, affli
tion, or diſtreſſe, according as beſid
many other which might bee produ
ced, this is manifeſt in the example
confeſsion of *Dauid*, as Pſ. 119. *Bef*
Verſ. 67,71 *I was afflicted* (ſaith hee) *I went aſtr*
*but now I keepe thy word.* And a litt
after, *It is good for me that I haue bin a*
*flicted, that I may learne thy Statute*
Thus and by theſe Reaſons you ſe
that howſoeuer afflictions bee gr
uous, to the fleſh of Gods Childr

y

yet they are notwithſtanding verie profitable for them, and bring them great commodity. They are diminiſhed by them one way, but they are augmented another way: Although their mortall bodies be therby weakned, & their worldly wealth waſted, their liberty abridged, and euen their very liues oftentimes taken from thē: yet get they plentiful encreaſe of ſpirituall and heauenly riches, which are not tranſitory, nor ſubiect to corruption, knoledge of God, & of his loue, faith, zeal of Gods glorie, repentance, patience, peace of conſcience, the ſeal and aſſurance of a far better life; according as heere-unto moſt notable tend the words of the apoſtle. 2 *Cor.* 4. *Therfore we faint not, but thogh our outward man periſh, yet the inward mā is renued daily. For our light affliction which is but for a moment, cauſeth vnto* [illegible] *more excellent & eternall waight* [illegible] *ry. While we looke not on the* [illegible] *are ſeene, but on the things* [illegible] *not*

Verſes 16, 17, 18.

*ſeene, for the things which are ſeene, a*
*temporal, but the thinges which are n*
Reaſon 4. *ſeene, are eternal.* Ouer and beſides a
2 Tim.3,12 this, we are yet further to know, tha
it is a lot aſſigned in the prouidenc
of God, to all them that wil liue go
Acts.14,22 ly in Chriſt Ieſus, that they ſhould
ſuffer affliction; and that as our Lor
Ieſus chriſt by the croſſe, & by much
affliction, entred into the poſſeſsion
of his heauenly glory, ſo we by many
tribulations, ſhoulde enter into the
Reaſon 5. kingdome of heauen. And laſtly, tha
it is an vnchangeable ordinance an
decree of God, that the godly ſhoul
haue all their troubles and ſorrow in
this life, and the wicked on the con
trary, all their ioy, eaſe, pleaſure, an
delight. That the godly ſuſtaine al
their anguiſh and trouble in this life
it is euident, not onely in the Parabl
of *Lazarus*, preſently aſcending (afte
the death of his body) into *Abraha*
Verſe 22. his boſome, Luke 16. but alſo Reue
Verſe 13. 14. *Bleſſed are the dead, which hereaft*

*die in the Lord. Euen ſo ſaith the Spirite, for they reſt from their labours, and their workes follow them.* And chap. 21. it is Verſe 4. ſaide, *that God ſhal wipe away all teares from their eies, and there ſhal be no more death, neither ſorrowe, neither crying, neither ſhal there bee any more paine, for the first things are paſſed.* And now, as thus ſtandeth the caſe with the children of God, euen ſo clean contrarywiſe with the wicked and vngodlye, whenſoeuer they endure any trouble or ſorrowe, it tendeth not to their good (as the troubles of Gods Children do) but it is a beginning and an entrance into greater miſery, & farre more fearefull iudgements, out of which they ſhall neuer be able to deliuer themſelues. Although they enioy health, peace, proſperity, and be aduanced to the honours and preferments of this life, poſſeſſe all things in this worlde which their health can deſire, yet heerein haue they no ſeale of Gods ſpeciall loue, all theſe things

tending to no other ends, but to p
pare and fat them vp against the d
of ſlaughter. *Their deſtruction*(as *Sa*
*mon* ſaith) *ſhall come ſodainly, and w*
*knoweth the ruine of them both.* The
glory and honor, their delightes an
proſperity, are not only of very ſ
continuance, but euen as nothing i
compariſon of their ruin and deſtru
ction which ſhall be wonderfull fe
full, & continue for euer. Accordin
as of this difference ſpeaketh the A
Verſe 17,18 poſtle S.*Peter*.1 Ep.4. *The time is co*
(ſaith he)*that iudgement muſt begin*
*the houſe of God: If it firſt beginne at*
*what ſhal the end of them be, which*
*not the goſpel of God? And if the righ*
*ous ſcarcely bee ſaued, where ſhal the*
*godly and the ſinner appeare.* Heereun
appertaineth alſo, that notable ſe
tence of the Lord, which he vttred
he went towards the place of his ſ
Verſe 31. ferings, Lu. 23. *If they do theſe thi*
(ſaith he)*to a greene tree, what ſhal b*
*done to a dry?* If the deare Saints

ſeruan

ſeruants of God, and are as green and fruitfull trees, who bring forth precious and pleaſant fruits of holines and righteous. If they by Gods ordinance muſt in this world be ſo vexed, perſecuted, and tormented: where then (as S. *Peter* demandeth) ſhall the wicked and vngodly ones appeare? what ſhal becom of them, being ſo vtterly void of all vertue and goodneſſe? Examples of Gods iudgements vppon the wicked in this life, we haue in *Kaine*, *Pharao*, *Iudas*, and in many other, but howſoeuer they eſcape (as moſt cōmonly they do in this world) yet ſhal they not faile to be double and treble recompenced in the world to come; the leſſe they heere endure, the more bitter ſhalbe their pain, and the more grieuous their puniſhment in hel, & condemnation with the diuel and his angels, out of which there ſhal be no redemption. Much might be ſpoken to amplify this further, but by that already deliuered, wee may ſee clearely

enough, that howſoeuer the Go
haue heere all their ſorrow, and
wicked in this life all their ioy and f
licity; yet the ſame ioy and felicity
theirs, is nothing elſe (in truth and i
deed) but extreame miſery. They li
in pleaſure on the earth (as S. Iam
ſpeaketh) and in wantonneſſe, a
nouriſh their hearts, as in a day
ſlaughter. For vnto the ſlaught
muſt they come at the length, aſwe
as the Beaſts that are fatted vppe.
Ier. 12, 1, 2, 3. *Lord* (ſaith Ieremy, chapt. 12) *If I*
*pute with thee, thou art Righteous:*
*let me talke with thee of thy iudgemen*
*wherefore doth the way of the wicked pr*
*ſper? Why are they in wealth that rebel*
*ouſly tranſgreſſe? Thou haſt planted th*
*and they haue taken root, they growe an*
*bring forth fruit, &c.* And a litle aft
*Put them out like Sheepe for the ſlaugh*
*ter, and prepare them for the day of ſla*
*ghter.* Of this alſo ſpeaketh the Pro
phet Malachy, cha. 4. that there ſh
bee a very great difference at the d

of Iudgement betwixt the godly and the vngodly, the proude and all they that do wickedly being burnt as ſtubble, and ſo as there ſhall remain neyther roote nor branch in that day, *but vnto al them that feare the Lord, ſhal the Sun of righteouſneſſe ariſe, and ſafetie preſerue them.* Heerevnto appertayneth that alſo of the Prophet Dauid. Pſal. 37. *I haue ſeene the wicked ſtrong, and ſpreading himſelfe as a greene bay tree, yet he paſſed, and lo he was gone, & I ſought him, but he could not be found.* Alſo Pſal. 73. *I fretted at the fooliſh, when I ſaw the proſperitie of the wicked: for there are no bands in their death, but they are luſty and ſtrong, they are not in trouble as other men, neither are they plagued with other men: therefore pride is a chaine vnto them, and cruelty couereth them as a garment, their eies ſtand out for fatnes, they haue more then their hart can wiſh, &c.* whereas he for his part was on the contrary, daily puniſhed and chaſtened euery morning: But a lit-

Mal.4. 1, 2.

Pſal.37. 35, 36.

Pſal.73. 3, 4, 5, 6, 7. 8, 9. 14, 18, 19, 20.

tle after it followeth, *I went* (ſaith h *into the Sanctuary of God, and then v derstood of their end. Surely thou haſt ſ them in ſlipperie places, and caſteſt th downe into deſolation. How ſodainly a they deſtroyed, periſhed, and horribly c ſumed? As a dreame when one awake*

*Vſe* 1. *&c.* Now let vs come to the V which may follow vppon this poi Firſt ſeeing it is the ordinance of g that his deareſt children ſhould be a flicted and endure tribulation in th life, be like vnto Chriſt in humiliati and ſuffrings, before they can part of his glory, that therefore in the fe of God, whenſoeuer we are any w afflicted, or in diſtreſſe, in pouert ſickneſſe, or howſoeuer elſe, we b ſo farre from fainting or being di raged, as contrarily conceyue hop and be of good comfort aſſuring o ſelues, that if we truely feare GO they are ſo many arguments of G ſpeciall loue and fauour towarde And that ſeeing (howſoeuer ſinn the generall cauſe of all afflictions yet) the Lorde God in the afflictions of his children, regardeth nothing ſo much the punniſhment of their ſins, as his own glory and their good, making an end alſo of al their miſeries in this life, and ſo as after this life, there remayneth nothing for them but glory, honor, and peace; that therefore with the Apoſtle *Rom.* 5. *We reioyce in tribulations, knowing that tribulation bringeth foorth patience; patience experience; experience hope; and hope maketh not aſhamed, becauſe the Loue of God is ſhedde abroad in our harts by the Holy-Ghoſt which is giuen vnto vs.* Rom.3,4.5

A ſecond Vſe is, that we be ſo far from iudging and eſteeming the ſtate and condition of the wicked and vngodly, to be happy and bleſſed, and ſo conſequently from framing our ſelues in affection or conuerſation to be like vnto them, becauſe they liue in health, peace, & are not ſo trobled, *Vſe* 2.

hated, deſpiſed and perſecuted as
ther men, as clean contrariwiſe kn
wing by that which hath bin ſp
that all their ioy and felicity is
eth and indeed but extreame miſe
and that inſtead of their eaſy & ple
ſant life in this worlde, there rem
neth nothing for them but extrea
anguiſh for euermore, horror for io
paine for pleaſure, yea ſuch tribula
on and anguiſh, ſuch horrour, pai
and fearefull torments, the grieuo
neſſe whereof cannot poſsibly be
preſſed, and out of which there ſ
neuer be any Redemption; that th
fore (I ſay) we be ſo farre from e
ming our ſelues or others to be ha
py, in regard of any outward proſp
rity whatſoeuer; as cleane contra
to learne thereby whiles we are he
to worke our ſaluation in feare a
trembling. That ſeeing a man m
be wealthy, and yet vnhappy: liu
eaſe and peace, and yet bee accurſ
we therefore ſettle the foundation

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all our happineſſe vpon the worde of God, accounting our ſelues, and all others in a bleſſed eſtate onely, ſo far forth as we feare God, and are ſanctifyed by his Spirit to yeeld obedience to his bleſſed wil, and no further. *For bleſſed* (ſaith Dauid, Pſal. 128.) *is euery one that feareth the Lord, and walketh in his wayes.* Hee ſaith, not that a man is bleſſed, becauſe he liueth in wealth eaſe, peace, or reſt, or that hee is vnhappy, that is in any affliction & diſtreſſe, but from hence deriueth hee the argument of all true happineſſe, that men truely feare God, and walke in his wayes; ſo that if we feare God and walke in his waies, in what eſtate condition or account ſoeuer wee be in this life, yet ſhall we be ſure to be bleſſed of God.

Pſal. 128.1.

Thus much generally: Now more perticulerly. *Lorde* (ſaith *Elias*) *they haue killed thy Prophets, & digged downe thine Altars, and I am left alone, & they ſeeke my life.* I might fitly in theſe

words raiſe diuers particular inſt
tions, but becauſe I woulde gla
ſpeake ſomewhat of the Lords rep
which doth follow in the next wo
des; therefore I will briefly comp
*Doctr.* 3. hend the whole, in one point. We
haue heerein a liuely Image and d
ſcription of the nature and affectio
of wicked and vngodly men, wh
the Lord hath once forſaken and g
uen them ouer to a reprobate ſen
They can abide no perſonnes wor
then his holye Prophets and Mi
ſters, who are ſent of God to tea
and inſtruct them, to diſcouer and re
prooue their ſins, and to exhort the
to repentance and newneſſe of li
nor any thing leſſe, then the Toke
and teſtimonies of true religion a
godlineſſe, inſomuch that they w
not faile, to the vttermoſt of their po
wer, to aboliſh and roote out all r
membrance of the ſame: what a gre
number of moſt excellent proph
the Lord from time to time, raiſe
an

and ſent among the people of Iſrael) to call and conuert them to the obedience of his will, & to the right way and maner of worſhipping him, the hiſtory of the ſcripture dooth moſt plentifully declare: but how tiranouſly on the other ſide, they were handled and entreated, how deſpiſed, how cruelly murthered and perſecuted to the death, beſides this preſent complaint of the holy Prophet *Elias*. The words of our Lord Ieſus Chriſt *Mat.* 23. do plainly declare, whereas he expoſtulating the matter with the Iewes, euidently conuinceth euen by their own confeſsion, that they *were the children of thẽ that murdred the prophets:* & therefore addeth, *Fulfil ye alſo the meaſure of your fathers:* & preſently after, *Wherefore, behold I ſend vnto you Prophets, wiſemen, & Scribes, & of them ye ſhal kil and crucify, and of them ſhal ye ſcourge in your ſynagogues, & perſecute you frõ city to city, that vpon you may come al the righteous blood, that was ſhed vpon*

Mat. 23. 31. 32, 34, 35.

the

*the earth, from the blood of Abel the rig*
*teous, vnto the blood of* Zacharias *&*
As touching the Reaſons wherefo
the wicked are thus maliciouſly be
againſt Gods children. Firſt, we mu
Reaſon 1. know that malice is rooted of olde i
the hearts of the wicked, agaynſt th
ſeruants of God, through the inſtiga
tion of Sathan the Father and autho
of it: and who, as hee ſought the de
ſtruction of our firſt Parents, euen ſ
ſoone as they were, ſo did he preſent
ly fill the heart of *Caine* there with,
which cauſed him to murther hi
righteous and innocent Brother. Fo
ſo farre wil malice vrge and prouok
that man, in whom it is ſeated by th
Diuell, that his heart and his hands,
and al the powers and faculties of hi
ſoule and body, will bee continuall
employed, and endeuouring, not on
ly to reproach, diſgrace, and hurt b
all poſsible meanes, but euen alſo t
depriue thoſe of their very liues, wh
they enuy and malice in their hea

This malice and hatred (I ſay) is perpetuall, and will neuer haue an end, ſo long as there is a Deuill, and the Saints and ſeruants of God, doe remaine vpon the earth. A ſecond reaſon wherefore the wicked beare ſuch deadly hatred and malice towardes Gods faithfull ſeruaunts, is, becauſe ſuch as feare God truly, cãnot frame and conforme them-ſelues to their corrupt humours and diſpoſitions to ſay as they ſay, and to do as they doe, according as this reaſon doth the Apoſtle S. *Peter* render. 1 Epiſt. 4. *It ſeemeth to them ſtrange, that yee run not with them to the ſame exceſſe of ryot, therefore ſpeake they euil of you.* For as light and darkneſſe, Chriſt and *Belial* cãnot poſſibly agree in one, no more, is it poſsibly that prophane and wicked men ſhould affect, or like of any other in their hearts, but onely of ſuch as in affection and diſpoſition are like to themſelues. And a third reaſon is, becauſe (what ſhew ſoeuer they will

Reaſon 2.

1 Pet 4,4.

Reaſon 2.

ſometimes ſpake to the contrarie ſ carnal reſpects )yet in their harts th vtterly diſlike, and cannot abyde th ſincere Doctrine of Chriſts Goſpel which the Saints and ſeruants of go do preach and profeſſe, as this doo John 8, 37. our Lord Ieſus Chriſt confirme. *Joh 8. Ye ſeeke to kil mee* (ſayth he) *becauſ my word hath no place in you*. The ſincerity of religion is too preciſe in th account of earthly minded men, an becauſe it tendeth to abridge them o their carnal liberty and licentiouſnes they cannot away eyther with it, o with any of thoſe, who ſincerely eyther preach it, or make profeſsion o it. Thus haue you ſeene the Reaſon wherefore the wicked and vngodlye are thus maliciouſly bent againſt th children and Seruants of GOD; ye and it is further alſo to bee obſerue in this Hiſtory and Complaint, tha ſuch and ſo inſatiable is the Tyranny of ſuch wicked ones, where th beare the ſway, that they are ſo farr

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from repenting themſelues of the former miſcheefes and murthers which they haue committed, as that they moſt barbarouſly go forward in the ſame, without remorſe of Conſcience, neuer reſtraining their rage, nor moderating their fury, ſo long as they can finde any of Gods ſeruantes vppon the earth. *Iezebel* the wicked wife of vngodly *Ahab*, had made ſuch a hauocke of Gods true Worſhippers, that ſhee perſwaded her ſelfe, that there was none other of them left, but the Prophet *Elias* (yea, and of this minde alſo, as wee ſee heere was *Elias* himſelfe) and yet ſhee was ſo farre, eyther from repenting her ſelfe, or beeing ſatisfied with that ſhe had already doone, as that by all poſsible meanes, ſhe endeuoured her ſelfe to bring him alſo to deſtruction. Heerein we haue many other examples, as in *Kain*, who after he had once cõceiued a wickedpurpoſe in his hart to murther his brother *Abel*, and that

for no other cauſe (as S. Iohn ſhe
Verſe 12, eth. 1 Epiſt. 3.) but becauſe his Br
thers workes were good, & his ow
euill) he would by no meanes cea
or giue ouer, till he had effected it i
deed. In *Pharoa* towards the deſtru
tion of the little Infants of the Iſra
lites, and of *Herod* in his time. Of th
diſpoſition alſo was *Saule*, who by n
meanes, nor by any duty of ſeruice
could poſsibly bee perſwaded to r
ceiue *Dauid* into fauour againe, aft
he had once taken diſpleaſure again
him, but continually endeuored hi
ſelfe to bring him to Deſtruction; a
though *Dauid* for his part neuer d
him hurt, but the fault was euermo
in himſelfe; and beeing kindled wi
diſpleaſure againſt *Abimelech* th
High-prieſt, for *Dauids* cauſe, no e
cuſe nor reaſonable anſwere, coul
poſsibly appeaſe or pacify him, vn
fourſcore and fiue Prieſts of the Lo
were ſlaine, and the City of *Nab*, d
ſtroyed, with all the men, women a

chi

children that were in it. 1 *Sam.* 22. An
other like example whereof we haue
in *Manaſſeth*, of whom it is recorded,
2 *Kings* 22. *That he ſhed innocent bloude* Verſe 16
*exceeding much, til hee repleniſhed Ieruſalem*
*from corner to corner.* And for the
like cruelty is Ieruſalem alſo. Ezech. Verſes 2, 3.
22. called a *bloudy City, a City that ſheddeth*
*bloud in the mids of it.* And for this
cauſe alſo, are ſuch wicked ones reſembled in diuers other places of the Scriptures, to ramping and roaring Lyons, greedy of their prey, ſuch as regard not what tyranny and cruelty they exerciſe, and ſhewe what horrible waſt and deſolation they make & commit, nor what pittiful mourning and lamentation they cauſe and procure, ſo as their corrupt and diuelliſh deuiſes may be accompliſhed. According as (beſides all other examples) this is moſt apparant in the enemies of the Church, I meane the Papiſtes at this day. A bloody generation vndoubtedly; yea ſurely, as bloodie as

any other that can poſſibly be remem-
bred, as their horrible maſſacres and
murthering of Gods Saintes in this
Land, as alſo in *France*, *Spaine*, & the
Lowe-Countries; wherein ſince the
years 1520. they haue been the death
of one million of chriſtians, & eſpeci-
ly in their late Powder treaſon, they
haue made it manifeſt vnto all the
world. We heereby ſeeing clearely
what is to be looked for at their han-
des, if they might beare the ſway, and
if the time were come that they haue
ſo long longed and looked for. But
*Praiſed be the Lord, who hath not yet gi-*
Vſe 1. *uen vs ouer as a prey to their teeth.* Now
for the Vſes. Firſt we ſee heere, that
the wicked in afflicting & perſecuting
the children of God, and in bearing
ſuch malicious harts againſt them, do
euidently diſcouer themſelues to bee
the children & ſeruants of the diuell,
Iohn 8, 44. as *Ioh.* 8. our Lord Ieſus directing his
ſpeech vnto the Scribes and phariſies
who went about to kill him, *Yee are*

(ſayth he) *of your father the Diuell, and the luſts of your father ye wil do: he hath bin a murtherer from the beginning, &c.* The childe followeth the ſteps of his father, and the ſeruant is obedient & conformable to the wil and commandement of his Mayſter. Now the wicked being the children and ſeruaunts of the deuil, what maruell is it, thogh they bee ſuch deadly enemies to the children & ſeruants of God? It muſt not be thought ſtrange alſo, althogh ſome of them bee Whore-mongers, ſome drunkards, ſome vaine ſwearers and blaſphemers, ſome murtherers, ſome contentious, malicious, and enuyous men; they be heerin but as natural children, imitating the ſteps of their father, and as obedient ſeruants but fulfilling the wil and commandements of their mayſter. A ſecond vſe ariſing from the former Doctrine is this, that ſeeing the wicked and vngodlye in afflicting and perſecuting the Saints and Seruantes of God,

are euidently diſcouered to bee th
children and ſeruants of the Diuell
that therefore in the feare of God w
take diligent heed, and as wee tend
the glory of God, and our owne ſ
uation, that neither in affection, no
in life and conuerſation, we bee li
ſuch wicked & vngodly ones whom
the Lorde hath forſaken: but as it i
the property of ſuch to hate and per
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them, and profeſſe among them th
word of God; ſo let vs on the contra
ry ſettle our ſelues to loue, and li
ſuch aboue all others; yea, to aprou
our ſelues to be the children of God,
we muſt loue not onely ſuch as lo
vs, but euen our verie enemies, as ou
Lord Ieſus Chriſt teacheth vs. *Ma*
5. and according to the exhortatio
Verſe 44. of the Apoſtle Paule. Rom. 12. *Bleſ*
*them which perſecute vs.* Not deſiring
an eye for an eye, nor a tooth fo
tooth, as the Phariſies taught th
Diſciples, but we muſt be framed

co

cording to the example of our Lord Lorde Ieſus Chriſt, who prayed for his enemies, and did good vnto thoſe that hated and perſecuted him, according as to this purpoſe dooth the Apoſtle Peter propound vnto vs his example. 1 Epiſt. 2. ſaying, that *when he was reuiled, reuiled not againe; and when he ſuffered he threatned not.* And in verſe 21. before he ſaith, that chriſt in ſuffering hath left vs an enſample, that we ſhould follow his ſteps. After this manner goeth he forward to exhort. Chap. 3. *Not rendering euil for euil, nor rebuke for rebuke, but contrarywiſe bleſſe, knowing that ye are thereunto called, that ye ſhould bee heire of the bleſsing.* But now foraſmuch as this is a hard matter for fleſh and bloud to yeelde vnto; as daily experience prooueth; therefore muſt all Gods Children alwayes heerewithall remember theſe two thinges. The firſt is, that the more wee are hated, deſpiſed, and perſecuted of wicked men, the

Verſe 23.

1 Pet. 3, 9.

the more are we bleſſed of God; a
who will not be well content, to e
dure ſome hard meaſure for a time
the handes of prophane and vngod
men, that thereby hee may haue th
loue and fauor of God the more ſur
ly ſealed vnto him for euer? And n
that this effect followeth to the go
ly, by meanes of the reproaches an
other iniuries of the wicked: our lo
Ieſus Ghriſt *Mat.* 5. doth plainely e
preſſe, *Bleſſed are yee when men re*
*you, and perſecute you, and ſay al manne*
Math. 5. 11, 12. *of euil againſt you for my ſake falſly.* R
*ioyce and be glad, for great is your rewar*
*in heauen, for ſo perſecuted they the Pro*
*phets which were before you.* And the ſe
cond thing that to this end we are t
remember, is, that thus behauing ou
ſelues, wee ſhal therein haue a mo
comfortable teſtimony that wee a
the children of our heauenly Fathe
who maketh the ſun to ſhine, & th
rain to fal aſwel on the bad as on th
good. And therewithal the true S

uants and followers of our lord Ieſus Chriſt, who when his Diſciples wold haue had him to haue commaunded fire from heauen, to haue deſtroyed ẏ City of *Samaria* as hee paſſed by, becauſe the Citizens refuſed to giue him entertainment; ſharply rebuked them as we ſee *Luke* 9. ſaying, *Ye know not of what ſpirit ye are, for the ſonne of man is not come to deſtroy mens liues, but to ſaue them.* Who alſo healed the ear of *Malchus*, yea although he was one of them that came to apprehend and to bring him to death. Theſe 2. points if we could remember, eſpecially when wee are tempted & prouoked by the malice of wicked men, they would be forcible enough to repreſſe & keepe vnder al affections & attempts of rage & reuenge. Conſidering & concluding with our ſelus, that it muſt needs bee a marueilous vnthankfulnes, not to endeuor our ſelues to the perfection of our heauenly father, & the example of our ſauior, who ſo louingly

Verſe 19. exhorteth vs thereunto, Mat.11. *Le*
*of me, for I am meeke and lowly in hea*
*and ye ſhall finde reſt vnto your ſouls.* An
this may ſuffice from the conſidera
on of the Prophets complaint in th
words that you haue heard, *Lord th*
*haue killed thy Prophets.*

## *The fourth Sermon.*

### Verſe 4.

*But what ſaith the anſwere of the Lor*
*I haue reſerued to my ſelfe ſeuen th*
*ſand men, which haue not bowed t*
*Knee to Baal.*

THeſe words, as I ſhewed you b
fore, do containe the reply of t
Lord, vnto the former cry and com
plaint of the Prophet: the ſumme o
the whole being to this effect, a
the Lord ſhould thus ſay vnto hi
Thou verily ſuppoſeſt that the
not a faithfull man left but thy ſelf
alone, but in this thy ſuppoſitio
thou

thou art greatly deceiued; for there are euen many thouſands in Iſraell of good and godly men, whom I (ſayth the Lord) haue ſo ſafely kept and preſerued from the generall Apoſtacy of the reſt, as that they neuer ſhewed ſo much as an outward countenance of well liking their Idolatry. This is the ſence of this reply, ſo as by ſeauen thouſand in this place, according to the phraſe of the Scripture, is to be vnderſtood, not a certain & ſet number, but an vncertain and a very great multitude.

Now for the Doctrines. Firſt from hence ariſeth this general point, that foraſmuch as the Lord God hath an abſolute dominion ouer al creatures both viſible and inuiſible, ruleth and directeth all things both in heauen & in earth, according to the good pleaſure of his will, againſt which will of his, no man nor any other creature is able to reſiſt, nor to accompliſh any thing, either more or leſſe; Foras- *Doctr.*

much as he is higher (as the Pro
Psa.113,4.5 *Dauid* ſaith, *Pſal.* 113.) *then all n*
*ons, and that his glory aboue the h*
*uens, and there is none like to the L*
*our God, who ſhal go fourth alſo as a*
*ant*, (as the Prophet *Eſay* ſpeake
chap. 42.) *and ſhall ſtirre vp his cou*
*like a man of Warre, and ſhal ſhout &*
*and preuaile againſt his enemies*: Th
vpon it cleerely followeth, tha
they are in a moſt bleſſed eſtate
condition, who are ſhadowed w
the winges of his mercifull prot
on: inſomuch, that although al
of enemies, do ſet themſelues aga
them, and do deuiſe and put in p
tiſe all the wayes and means they
to bring them to confuſion, yet
do but loſe their labour, and pra
Reaſon 1. altogether in vaine: For why? th
is no wiſedom, there is no power n
counſell againſt God: though peo
fret and fume, though princes r
though al conſult and lay their h
together, how they may oppreſſe

tyr

tyranize ouer ſuch as feare the Lord, *yet hee that ſitteth in heauen will laugh them to ſcorn, the Lord will haue them in deriſion*, confounde all their deuiſes, yea and oftentimes ſo mightely triumpheth ouer his enemies, & ſo tendereth and prouideth for the good of his ſeruants, that notwithſtanding al their malice and peruerſeneſſe, their very enemies are conſtrained to doo them good, & to be a notable means for the encreaſe of their happyneſſe before the Lord. This is manifeſt in this hiſtory. *Iezebel* that cruell perſecutor, made full account that ſhe had vtterly deſtroyed all the Prophets & Seruants of God, *Elias* onely excepted, whoſe blood (as you hearde before in his complaint) ſhee in like maner greedily thirſted and ſought after: but notwithſtanding all her rage and fury, the Lorde preſerued Elias, and many thouſandes more, who neuer ſuffered them-ſelues to bee defiled with the abhominations of that time.

*Pharao* King of Egypt, made fu
count to haue deſtroyed vtterly
Church of God from the face of
earth, when he made that cruel Ed
againſt the *Iſraelites*, that all the m
children ſhould be drowned, but
Lorde encreaſed them ſo much
more mightily, and cauſed euen
Daughter of that cruell tyrant, to
a noriſher of Moſes, the deliuerer
Gods people, when by reaſon of th
wicked commandement he was ca
forth, as *Ex. 2. Balaac* K. of *Moab* had
ſolued himſelfe vpon a wonderful
uelliſh and ſubtle deuiſe againſt th
children of *Iſrael*, & was come to
very practiſe of it, *Balaam* alſo th
falſe prophet (for the loue of his hi
was as ready as he, to haue pronou
ced a fearefull curſe againſt the ſam
people, yea although moſt wickedl
and deſperately againſt his own co
ſcience: but what effect had it? Sure
ly no other at all, but to the great
good of that people, and to the

creaſe of their happineſſe before the Lord. *Numb.*22, and 23. VVonderfull diuelliſh was the Counſell of *Achitophell* againſt *Dauid.* 2 Sam.17. but the Lord ouerturned it to his owne confuſion, and to the preſeruation of his ſeruant. VVicked was the practiſe of the ſonnes of *Iacob* againſt their Brother *Ioſeph*, as Gen. 37. but the Lorde moſt myraculouſly turned it (cleane contrary to their expectation) to the great honor of *Ioſeph*, & to the comfort, reioycing, and good of *Iacob*, & of his whole family, whereof at that time conſiſted the viſible Church of God. *Haman* that enuious Infidell, thoght to haue rooted out the whol Nation of GOD, but the miſchiefe which he prepared, through the iuſt iudgement of God, fell vppon himſelfe, and to his perpetuall ſhame and confuſion. *Heſter* 7. *Herod* that cruell bloud-ſucker, by killing all the male children that were two yeares old and vnder, thought to haue deſtroyed the

Lord Ieſus, the Sauior of the wo
but the Lorde diſpatched him wi
fearefull deſtruction, preſerued
Sonne, and cauſed his worde to p
ſper mightily. *Math.* 2. Many o
examples might be produced, but
theſe we may ſee, how the Lorde (
*Eliphaz* ſpeaketh, *Iob.* 5.) doth oft
times take *the wiſe in their craftine*
*and turneth the counſell of the wicke*
*to fooliſhneſſe.* And as it is in Pſal.
*Doth breake the Counſels of the Heath*
*and bringeth to naught the deuiſes of*
*people.* According as beſides th
examples, what experience we h
had of the Lordes woonderfull
vnſpeakeable goodneſſe and mer
in this behalfe; wonderfull wic
and intollerable were our vnkin
neſſe and vnthankefulneſſe, if w
ſhould becom forgetfull of the ſa
VVhat horrible and ſubtle treache
and conſpiracies, haue beene deui
and concluded vppon, and what
ous aſſaultes haue beene put in

tiſe, aſwell againſt the ſacred perſons of our Princes, as againſt the whole flouriſhing eſtate of this Church and Common-weale, by our ſecret Traytourly Papiſtes at home, and by the furious force of forraigne foes. VVhat terrible curſes and execrations, that Romiſh *Balaam* (I meane the Pope) hath thundered out against both Prince and Subiectes. And how mightily, and euen myraculouſly it hath euermore pleaſed the Lorde, to diſcouer and confound all, howe cloſely and cunningly ſoeuer, the ſame hath beene contriued, bringing the Popes Curſſes vppon his owne head, and vppon the heades of ſuch as were drunke with the cuppe of his Fornications; yea, bleſsing where the Pope hath curſſed, and curſing where the Pope hath bleſſed. VVhat experience wee haue hadde (I ſay) of the Lordes moſt mightie power, and mercifull prouidence in this behalfe: his vn-

Example, the Spaniſh Fleete, an 1588.

thankfulneſſe is intollerably wick
that hath forgotten, or will not
knowledge, *Moſes, Aaron* and *Miri*
and the whole hoaſt of Iſrael, had n
greater cauſe to ſing praiſes to th
Lord, for the ouer-throwe of *Pha*
and his army in the red Sea, nor *De*
*borah*, nor *Baruk*, for the victorie
gainſt *Siſera*, then wee haue had, a
haue from day to day, for the rare
tender mercy of God towardes
*The wicked* (as *Dauid* ſpeaketh. Pſ.3
Verſe 14. *had drawne their ſworde, and bent the*
*Bow to caſt downe the poore and needy,*
*to ſlay ſuch as be of vpright conuerſatio*
*but their ſworde is gone thorough the*
*owne heart, and their Bowe is broke*
*Wherfore praiſe ye the lord* (as he exhor-
teth in another place) *al yee that fea*
*him, magnifie him al ye of the ſeede of I*
*cob, and praiſe him al ye of the ſeed of I*
*rael.* Now for, and in regard of the
notable effectes, may the Church o
God be likened to the buſh, whereo
Verſe 2. wee read, *Exod.* 3, which although
burned

burned continually, yet it conſumed not. As alſo to *Noah* his Arke, which although it might ſeeme to be vtterly ouerwhelmed with the waues, yet it did but ſafely ſwim vpon them. All which examples and compariſons, tend to this ende, that whomſoeuer God dooth fauour and accept as his childe, all his creatures will ſmile vpon ſuch a one, yea their very enemies ſhall be farre from hurting ſuch with their malice, as that they ſhalbe conſtrained (as I ſayd before) to do them good. According as wee read of the Egyptians, who although they hated the Iſralites with a deadly hatred, yet (as Exod. 12.) did they enrich them at their departure with Gold and Siluer, and gaue them Iewelles with whatſoeuer elſe they could deſire. So good and gracious is the Lord, vnto all thoſe that fear him, that maintain his cauſe, and put their truſt in his mercy, no enemy ſhalbe able to hurt or bring them to confuſion. The ex-

perience whereof, cauſed the prop
*Dauid* to burſt forth into theſe wo
of aſſurance, *Though I walke* (ſaith
*through the valley of the ſhadow of dea*
*I will feare no euil, for thou art with*
*thy rod and thy ſtaffe they comfort me.*
Verſe 4. 23. Alſo Pſal. 27. *The Lord is my lig*
Verſe 1. *and my ſaluation, whom ſhal I feare ?*
*Lord is the ſtrength of my life, of who*
Verſe 7. *ſhal I be afraid, &c.* And *Pſal.* 34.
*Angel of the Lord pitcheth round ab*
*them that feare him, & deliuereth the*
Verſe 1. Alſo *Pſ.* 125. *They that truſt in the L*
*ſhalbe as mount Zion, which cannot be r*
*moued, but remaineth for euer.* Al the
places, do moſt notably deſcribe t
happy condition of all ſuch as doo re
maine vnder the fauour and protecti
on of the higheſt. Whereas on th
contrary, vnto whomſoeuer God
not mercifull, whoſoeuer is not co
uered vnder his winges, ſuch are ſu
iect to all kinde of miſeries, *They ſh*
Verſe 66. *feare day and night* (as it is *Deut.* 28)
*and ſhal haue no aſſuraunce of their life.*
Nothing ſhall proſper with them, o

do thē any good. The due consideration of which point, as it bewrayeth the miserable eſtate of all ſuch, who either in word or deed oppoſe themſelues againſt the Saints & ſeruantes of God, or in any meaſure at al, endeuor themſelues to grieue, reproch, or any other way to hurt or trouble thē; as namely, that in ſhewing themſelus to be their enemies, they ſhew themſelues to be the enemies of God, & in contriuing to hurt and moleſt them, they fight & ſtriue euen againſt him: And therefore ſaide our Lord Ieſus Chriſt to *Paul* (then cald *Saul*) whiles hee continued inraged againſt the church of God, as *Act. 9. Saule, Saule, why perſecuteſt thou me?* & in this ſence ſaith *Moſes* of the *Iſraelites, Deut. 32. That the Lord kept them as the apple of his eie.* And Zac. 2. *He that toucheth you, toucheth the apple of his eie.* So nearely hath the Lord taken the faithful vnto himſelfe, and ſo doth hee couer them with the winges of his protection, that the leaſt iniurie that is offered vnto

Verſe 4.

vnto them, tendeth euen directly
his diſhonour, and to the iuſt prou
king of him to diſpleaſure: & therfo
howſoeuer their malicious enemi
may any way inſult or triumph ou
them for a time, yet fighting in th
ſort (as they do) againſt God himſel
they muſt of neceſſity at length b
confounded. Heereof had the Chi
dren of Iſrael ſufficient experienc
when *Pharao* and his army was oue
throwne in the red Sea. *Hezekiah* al
ſo in his deliuerance from the migh
ty army of *Senaherib.* 2 Kings 19. an
did not this alſo moſt notably appe
when this cruell perſecuting *Iezabel*
was after all this, caſt out of a VVin-
dow, trod vnder foot, torn in piece
deuoured vp of dogges, and ſo, as no
thing of her remayned, but the ſcull,
and the feete, and the palmes of he
Verſe 35. hands. 2. *Kings* 9. Yea ſurely, beſide
all theſe, haue we our ſelues had ſuch
notable experiences, as that we ma
truely ſay, not onely with the Apo

ſtle *Paule*, that the Lord hath been on our ſide, but alſo with the Prophet. *Pſal. 124. That if the Lord had not beene on our ſide*, when our enemies conſpired and attempted againſt vs, *they had then euen ſwallowed vs vppe quicke*, ſo great and ſo exceeding was their rage and fury. *But praiſed be the Lorde* (I ſay againe and againe) *which hath not giuen vs as a prey to their teeth. Our ſoule is eſcaped, euen as a Bird out of the ſnare of the Fowlers, the ſnare is broken, and we are deliuered.* Thus much as touching the generall point. *But what ſayeth the anſweare of God to him? I haue reſerued, &c.* A ſecond Doctrine ſomewhat, generally alſo ariſing out of theſe words is this: That the church of Chriſt, which conſiſteth of the number of the elect and faithfull, although it bee but a little, and a verie ſmall remnant, in reſpect and compariſon of the multitude of prophane and vngodly men, who doo not belong to eternal life; yet notwithſtanding

Pſal. 124. 1, 2, 6, 7.

*Doctr. 5.*

ding being conſidered in it ſelfe,
very large & ample, comprehen
infinite multitudes of Gods ele
faithfull children, who are ſeal
ſanctifyed to eternall life. In the d
of Elias, when in outward appeara
there was nothing to be ſeen but
hominable wickedneſſe and idola
all generally from the higheſt to
loweſt, hauing corrupted their w
rebelling againſt God, & licentio
ly walowing in the luſts of their o
hearts: yet notwithſtanding, at th
very time (as this text ſheweth pl
ly) the Lord God had a notable co
pany of faithfull VVorſhippers,
although a ſmall handfull, in reſ
of the vngodly, yet ſurely not a f
but a very great number, being c
dered by themſelues. And no
ſo bee that in ſo fearefull a fal
way; yea, and when the Lord h
no other peculiar people vppon
earth, but the Iewes alone: If th
were then (I ſay) ſo many fai

member

members of the Church of God, and ſincere Worſhippers of his name: What then is to bee thought of the church of Chriſt, vnto whom (as it is *Pſal. 2.*) *The Nations are giuen for his inheritance, and the endes of the earth for his poſſeſſion*: When as the Couenant of Gods peculiar grace and fauour, comprehendeth not the Iewes alone (as in times paſt) but extendeth it ſelf both farre and neare throughout the world, to all thoſe generally without exception, that by a true & liuely faith, take ſure hold vpon the ſame. There is no doubt (I ſay) but the church of Chriſt (in this time of the goſpel) is much more large & ample, and the number of Gods elect a farre greater number, by great oddes. For this cauſe is the church called Catholick, that is to ſay, vniuerſal, not *Iewiſh*, nor *Romaine*, nor *Engliſh*, nor pertaining to any one nation or people, but compacted (as it were) into one body, out of al nations, ages, callings, & degrees Verſe. 8

For the firſt Church, gathered
dren of God vnto her ſelfe, by
preaching of Gods word, out of
people. Afterwhẽ the grace of G
did ſhine chiefely among the Iew
ſhe did in vaine conuert vnto *Iſrael*
of the reſt. But much more the ne
Church, called and begotten ſin
Chriſts time, hath enlarged her Ta
bernacle (as *Eſay* ſpeaketh) vnto a
Nations, beginning at *Ieruſalem*,
*dea*, and *Samaria*, and ſpreading fr
thence to the vttermoſt coaſtes
ends of the earth. So as the Iewes
not now the onely peculiar peopl
God, as heeretofore, but the parti
on wall is nowe broken downe,
God hath ſent his *Sonne* (as himſe
Iohn 3.17. ſpeaketh, *Iohn* 3.) *that the world by*
*might be ſaued.* And as the Ap
*Peter* ſpeaketh) *in euery nati*
Verſe 35. *on, he that feareth him, & worketh r*
*teouſneſſe, is accepted of him.* Our L
Ieſus Chriſt is now become the ch
ſtone of the Corner, vpon whom

doub

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phet
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*and P*
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plain
that f
our S
calle
Math
*now is*
*few th*
ſuch
are al
the fe

double wall [illegible], for ȳ (as the Prophet *David* prophesied, *Ps.* 87. the *Egiptian*, the *Babylonian*, the *Tirian*, the *Ethiopian*, the *Philistim*, *are born in Sion*; that is to ſay, are more begotten through the preaching of the goſpel) to be the true mēbers of the Church of Chriſt. And as the elders (in whome is repreſented the whole Church of God) do ſing vnto Chriſt. *Reu. 5. Thou* Reu. 5.9.10 *haſt redeemed vs vnto God by thy blood, out of euery Kinred and tongue, and people and Nation, and haſt made vs Kings and Prieſts to our God, &c.* And whereas the Prophet *Eſay*, Chap. 53. complaineth of the ſmall number of them that ſhould beleeue the Goſpell, and our Sauiour alſo him-ſelfe, *Luke* 12. Luke 12.32 calleth his Church *a little flocke*, and Math. 7. *That ſtrait is the gate, & nar-* Math. 7.14. *row is the way that leadeth vnto life, and few there be that finde it.* These and ſuch like ſentences of the Scripture, are alwayes to be vnderſtood, not of the fewneſſe of the faithful in reſpect

of

of themſelues, but of the ſmalneſſ
their number, in compariſon of
vnbeleeuers, of the vngodly and p
phane. But oh (will ſome peradu
ture bee ready to aske) is the numb
of Gods elect ſtill the leſſer numb
Surely will they ſay, howſoeue
hath bin in times paſt, and howſoe
among the Papiſts, the heathen
vnbeleeuers, who liue in Blindn
and ignoraunce, the number of
wicked may be the greateſt: yet wh
the Goſpell is preached it cannot b
ſo; in ſuch places the children of G
are without all queſtion the grea
number. For do not all (ſaith th
at this day, come to the church, he
Gods word, receiue the Sacrame
&c. and wil you exclude any of th
from being the true mēbers of C
and of his church? To this I anſw
that the church of Chriſt in this
of the goſpel, is vndoubtedly a gl
ous Church, yea ſurely much m
glorious for number & multitud

ſinc

ſincere profeſſors, then heeretofore, the Lorde hauing ſome faithfull Seruants, & true harted chriſtians euery where, who firſt ſeeke his kingdom & the righteouſnes thereof, who labor nothing ſo much for the meate that periſheth, as for that which endureth to eternall life, who are Religiouſly careful to make the word of God the Lanthorn for their feet, and the light for their paths, & prefer the aduancement of Gods glory, and the accompliſhment of his good will and pleaſure, before al reſpect of themſelues: the number of whom, I moſt hartily beſeech the Lord to multiply and increaſe more and more. But yet, this ſtill remaineth true which I ſayd before, that in compariſon of prophane and wicked men, their number is but ſmall, and a little handfull. All ſuch as come to the church, hear the preaching of Gods word, receiue the Sacraments, profeſſe themſelues proteſtants, & no papiſts, &c. Al theſe doe

acknow-

acknowledge members of the viſi
Church. But euen as in a fielde th
is not onely good Corne, but al
weeds; and as in a threſhing Floor
there is not onely pure wheat, but al
ſo chaffe; and as in a Net that is ca
into the Sea, there commeth vp no
onely good things, but alſo bad; euen
ſo, in the viſible Church, there is
mixt and confuſed multitude of both
good and bad: not onely ſuch, wh
with vpright hearts and good conſc
ence, doo ſerue and obey the Lord
Chriſt, but ſuch alſo as are euen Re
probate to euery good worke, and
whoſe end is, to be caſt out from th
preſence of God, and to be burned a
chaffe, in the fearefull furnace of h
indignation and wrath. For a ma
therefore to haue a comfortable aſſ
rance, that he is a member of Chri
and an heyre of Gods kingdome, he
muſt not content himſelfe, nor thi
it enough for him, to be a member o
the viſible Church. But if he feele th
ſpiri

ſpirit of GOD preuailing in him againſt the corrupt luſtes and motions of the fleſh, and ſo as notwithſtanding the manifolde temptations of the world, the fleſh, and the diuel, he firſt ſeeke Gods kingdome and the righteouſneſſe thereof, labour more for the meate that endureth to eternall life, then for that which periſheth, if hee bee Religiouſly carefull to make the worde of God the Lanthorne for his feete, and the light for his paths, and ſo as withall he grow and encreaſe in Knowledge, Faith, Repentance, and in Obedience according thereunto, as in yeares and dayes, if his latter workes be better then his former, & he bring forth fruite in his age, according to that in Pſal. 92. If hee then account himſelfe to bee moſt happy, when hee is made an Inſtrument to aduance Gods glorie, and doe highly regard it, aboue himſelfe. If his Religion and godlineſſe bee not onely in outward ſhew and profeſsion, but in all goodneſſe, righteouſneſſe,& tr eth. Theſe and ſuch as theſe are, moſt vndoubted Teſtimonies o bleſſed eſtate, and that ſuch a one out of all queſtion, a true member o Chriſt and of his Church, a man ſe led and ſanctified to eternall life. Wheras on the contrary, whoſe li and conuerſation is repugnant a contrary heereunto, either deſtitu of ſounde knowledge and Faith, contenting himſelf, with a bare ſhe and profeſsion of it, being zealous the mean ſeaſon, to glorify God, ne ther in the duties of the firſt, nor the ſecond Table: All ſuch are vtte ly vnworthy of the name and Title o true Chriſtians, the Doctrine of the Goſpell cannot be ſaid to haue take roote in their hearts, the fruites tha proceed from them cannot be calle the fruites thereof, planted in thei hearts by the Holy-Ghoſt, but th fruites and effects of their owne co rupt and vnregenerate hearts, engrated in them by the ſpirit of Sathan, as a ſure ſeale of their iuſt condemnation. According as of this difference, ſpeaketh the Scripture in diuers places, as *Math. 7. Not euery one that ſaith* Verſe 21. *to me, Lorde, Lorde, ſhall enter into the Kingdom of Heauen, but he that doth my Fathers will which is in Heauen.* Also *Rom. 2. The hearers of the Law, are not* Verſe 13, 28 29. *Righteous before God, but the doers of the Law, ſhall be iuſtified.* And againe, *Hee is not a Iewe that is one outwarde, neyther is that Circumciſion which is outward in the fleſh, but he is a Iew that is one within, and the Circumciſion is of the heart, in the Spirite, not in the Letter, whoſe praiſe is not of men, but of God.*

Heereunto appertaine also the Luke 6, 46. words of our Lord Ieſus Chriſt, *Luke 6. Why call ye mee Maiſter, Maiſter, and do not the things that I ſpeak?* Manifeſtly there teaching, that a[illegible]thing in all the Worlde ſhould moue men to profeſſe themſelus to be the ſeruants

of Chriſt, vnleſſe they haue a care an
conſcience to do that which he requi-
reth, ſo doth he vtterly diſallowe a
ſhew and profeſsion of his name an
Goſpell, that is voide of a ſincere an
vpright obedience, as meere Hypo-
criſie, and the words of lies. Muc
might bee ſpoken to amplifye thi
point, but by this you may ſee it, a
clearely as the Sun, that howſoeue
the church of Chriſt, in this time o
the Goſpell, be a glorious church fo
number and multitude of true mem-
bers and faithfull profeſſors; yet fo
all that, but a little company, and a
ſmall handfull, in reſpect and compa-
riſon of the reſt. There being at thi
day (God knoweth) many hipocrite
and counterfet Chriſtians, many euil
and vnreaſonable men, yea many E-
picures and carnall Goſpellers, wh
are beaſtly minded, making the worl
and their belly their God, profeſsing
God & godlines with their mouths,
but vtterly denying the power of i

in

*Vſe 1.*

in their deeds, eaſily allured to euerie thing that is vaine and prophane, but backe-warde and vntoward to euerie thing that is good & godly, nothing mooued with the ſweete promiſes of Gods mercie, nothing terrified with the threatninges of his iudgements, but as they are filthy, ſo will they bee more filthy, cry out vppon them as long as you will. So then wee ſee heer, what litle ſubſtance and ſound foundation there is in the Papiſts boaſting of the vniuerſality of their church, & of hauing the greateſt number and multitude on their ſide, the which commonly (aſwell in their publique writinges as otherwiſe) they obiect and caſt in our Teeth, as though becauſe the number of ſuch as profeſſe the true Doctrine and religion of Ieſus Chriſt, is not ſo great as the multitude of their Idolaters and falſe worſhippers; therefore they are the true Church of God, and not wee. Whereas it is moſt certaine (as you

haue beene taught before) that
greater the number or multitude
the leſſe argument is there, to pro
the ſame to bee the true Church
Chriſt. The ſame being not tyed
any number or multitude, but con
ſting of thoſe who truely beleeue
Chriſt, and yeelde a ſound obedien
vnto his Goſpell, how ſmall or gre
ſoeuer their number be. Great w
the number of them in the time
Elias, who profeſſed them-ſelues
be the true Church of God, & whi
in euery reſpect were as dilligent
deuout, in the obſeruation of th
outward ceremonies, as the papiſ
are, or can bee at this day, in th
blind ſuperſtition, traditions or d
ſes, but yet howe far they were fr
being in truth and indeede, what th
outwardly pretended: this compl
of the ſame Prophet, beeing him
perſecuted by them, dooth pl
proue. The like is alſo to be ſeene, b
cōparing the great multitude of

aduer

aduerſaries of Chriſt, in the time that he liued (which were then accounted the Church of God) with the ſmall number of thoſe, who truly beleeued in his name, and yet not the greateſt number (for all their boſting and glorious ſhewes) were indeede the true church, but euen that little and ſmall remnant: wherby it is euident (whatſoeuer the papiſts brag to the contrary) that to haue the greateſt number on their ſide, is no argumẽt to proue their ſynagog to bee the true church of chriſt, but rather the contrary, that being true (as it is moſt true) which you haue heard before. Secondly ſeeing it is manifeſt by that which you haue heard, that the flocke of Chriſt is but little, & that the leaſt number go in at the ſtrait gate that ledeth to life, that therfore we take diligent heed, as we tender the glory of God, and our own ſaluation, that we frame neither our religion nor conuerſation according to the diſpoſition of the greateſt *Vſe 2.*

part, that

that we think not our Religion to
therefore good, and our conuerſa
on warrantable, becauſe the m
part do as we do. As many ſuch the
are at this day, who if they be eyth
exhorted to any duty of obedienc
or reprooued for any thing that is
miſſe, they will be ready preſently
anſwere, that they are not alone, b
that the greateſt company of men
women doe ſo in like manner beh
themſelues, &c. We muſt take h
(I ſay) that we folow not a multitu
unto euill, but harken what the wo
of God doth teach and preſcribe, d
gently marke and obſerue who th
are that frame themſelues accord
to that rule of holineſſe and righ
ouſneſſe: and then conſequently
tle and endeuour our ſelues to im
tate them, without beeing aſham
and without ſtaggering at the ma
ter, although their number be ne
ſo ſmal, yea and although they be ne
uer ſo baſe and contemptible in

eye

eyes of the world. Thirdly, ſeeing all Vſe 3.
ſuch as come to the Church, & heare Gods word, are not vndoubtedly the true mẽbers of Chriſt & his church, but that there are many Hypocrites and diſſemblers, that therefore wee do not content our ſelues with outward circumſtances in religion, that we thinke it not enough to do thoſe things, no nor yet to ſay, Lord, Lord we are chriſtians, we are Proteſtants and profeſſors of the Goſpel, but hauing a Reuerend feare of the Lordes Maieſty imprinted in our hearts, inwardly in our ſoules reſpecting his bleſſed will, and faithfully remembering his vnmeaſurable loue and tender kindneſſe toward vs in Chriſt Ieſus, wee muſt performe all theſe outward workes, as fruits of our true and inward zeale towardes Gods glorie, and as teſtimonies of our obedience and thankfulneſſe to him, in regard of his manifold mercies towards vs, and then ſhall we be accepted in them, &

in euery of them. VVhereas o
contrary, if the heart and mind b
found and ſincere, and do not
ly ayme at Gods glory, and at
bedience of his will, although we
neuer ſo forwarde and diligent in
theſe outward reſpects, yet ſhall w
be in no meaſure accepted but v
ly reiected of him; hee will ſay v
vs, *Who required theſe thinges at*
*handes?* For as the Apoſtle ſayeth
Circumciſion, ſo is it true of Chri
an Religion, that it conſiſteth no
outward ſhewes, but in the heart
inwarde man, expreſsing it ſelfe
holy practiſe, and dooings, and
conſtant abyding in the word of t
eth. *I haue reſerued to my ſefle,*
VVhen he ſaith, that he hath reſer
*Doctr. 6.* them to himſelfe, we are more p
cularly to obſerue from hence,
whereas there are a certaine numb
ſeperated from the wicked & vng
ly, and ſo as they run not head lo
with the prophane multitude a

the luſts and affections of their owne hearts to Idolatry, to the contempt of Gods worde, to the deſpiſing or perſecuting of the ſaints and ſeruants of God, but are ſanctifyed in all the powers and parts of both ſoule and bodye, to ſerue and obey God with true zeale and feruencye of ſpirit, according to the rule of his will. This commeth not to paſſe, thorough their owne Wiſedome, Power, or Free will, but onely and altogether thorough the meere goodneſſe and mercie of GOD, in vouchſafing to them the gracious aſſiſtance and direction of his holy Spirite. This conſideration, is heere manifeſtly offered to our comfort and inſtruction, in that the Lorde ſaith ſo expreſſely, that hee hath reſerued them: I (ſayeth the Lorde) haue *reſerued unto my ſelfe, &c.* If the Lorde of his infinite goodneſſe and ſpeciall fauour, through the mighty woorking of his bleſſed Spirite,

had not ſafely kept and preſerued t
little remnant in the dayes of Eli
from the generall Apoſtacy and fa
ling away of the reſt ; they woul
haue been as forward to haue diſh
noured and blaſphemed him, and t
haue run a whoring after their ow
inuentions, as any of the other ; an
therefore rightly ſayth the Lord, th
it was hee that kept and preſeru
them; This is the reaſon wherefo
they were not defiled with the ab
minations of that time, and did n
bow their knees to *Baal*. So tha
I ſaide, it is a moſt cleare and euide
trueth, that the preſeruation of t
church and children of God, in th
feare of God, and in the wayes of h
will, in that they are not ouer-com
by the aſſalts and temptations of t
world, the fleſh, or the diuel, neith
are vtterly deſtroyed and conſume
by the malicious attempts and diu
liſh practiſes of their enemies : all thi
(I ſay) is onely of the Lord of hoſt

again

againſt whom there is no reſiſtance, nor any power to preuaile, vnto whom the very Deuils are ſubiect, & conſtrained to doo his will without ſwaruing at any time, or in any meaſure from the ſame, and vnder the wings of whoſe mercifull prouidence and direction, all his faithfull ſeruants do remaine ſo ſafe, that (as our Lord Ieſus Chriſt moſt comfortably ſpeaketh, *Math.* 10.) not ſo much as an hair ſhall periſh from any of their heads, without his good will and pleaſure: and therefore alſo moſt notably *Rom.* 8. *If God be on our ſide, who can be againſt vs?* What our generall eſtate & condition is by nature, how we are thereby weake and fraile, euen as duſt and ſlime of the earth, vtterly deſtitute of all goodneſſe, prone & ready to that which is euill, but backward and vntowarde to euery good thing, the ſcripture proueth in plentifull places, as *Iohn* 5. *Ephe.* 2. and *Coloss.* 2. in all which we are compared [illegible] men

Verſe 30.

Verſe 31.

Iohn 5.25.
Epheſ. 2.1.
Col. 2.13.

and expreſſely ſaid to be *dead in* *paſſes and ſinnes*. This might be fu confirmed by plentifull other Te monies and authorities, all of th directly tending to proue, that as o father *Adam* was himſelfe corrup ſinnefull, ſo hath hee begotten vs children corrupt, depraued, and f of ſinne; and not onely ſo, but tha long alſo as we remaine in our na rall eſtate and condition, whatſoeu we do but muſe and thinke vpon, i corrupt, and whatſoeuer we doe the whole courſe of our life, it is a hominable and guilty of death, be- fore the face of God.

Now this being ſo, is it not a ter Religiouſly to be admired & m uelled at, that any of vs all ſhould be preſerued or reſerued to eternal li Surely, wee muſt needes ackno ledge, that it is onely and altoge of the Lordes meere goodneſſe an mercie, that we bee not all vtte confounded from the preſence his Maieſty ; and from the glorie of his power. Now next, as touching the meanes, howe ſuch are preſerued, who are thus reſerued vnto God himſelfe. As before the foundation of the Worlde, hee hath elected them for his Saintes, ſo in time, hauing redeemed them by the blood of his Sonne, from the guiltineſſe of ſinne and death, hee then calleth and ſeparateth them from the pollutions and defilements of the Worlde, iuſtifyeth them by the free imputation of Chriſtes Righteouſneſſe, and then vouchſafeth them, the continuall reſidence of his Spirite, by whoſe gracious Regeneration and Sanctification, their carnall and corrupt affections are mortifyed and ſubdued, and from whom alone they receyue power to repreſſe their luſtes, to fight againſt the temptations of the Worlde, the Fleſh, and the Deuil, and not onely to

hunger and thirſt after holineſſe
righteouſneſſe, but alſo to glo
God, and to feel the aſſurance o
owne ſaluation in an holye and Re
gious practiſe and obedience ac
dingly, the which grace and bene
of ſanctification, extendeth not o
to their wils, to their memory an
fections, but euen to all the pow
and faculties of both ſoule and bo
And ſurely (if it be well marked)
is a wonderfull effect and woork
Gods grace, and heerein dooth it
peare to be mighty indeede, whe
after this manner, it caſteth dow
holds, the immaginations alſo,
euery high thing which is exalted
gainſt the knowledge of GOD,
bringeth into captiuity euery thou
to the obedience of Chriſt, as the
poſtle thus ſpeaketh. 2 *Cor.* 10. Ye
adde further, when it thus make
man, being by Nature the Childe
wrath, to be the childe of God, be
naturally prophane, diſſolute, & v

ap

apt to euery good thing, to be cleane contrary to this naturall diſpoſition, zealous of gods glory, holy & blameleſſe, in life and conuerſation. VVhen as, although the ſubſtaunce of the body remaineth ſtill the ſame that it was before, yet the heart, the minde, the will and affections, are altred and transformed, to will, to deſire, & do, that which is good and holye in the ſight of God. Thus you ſee by what meanes they are perſerued, whome God hath reſerued vnto himſelfe.

Now for the Vſes: Firſt, heere is offred vnto vs very notable occaſion to examine our ſelues in what eſtate wee ſtand before God, and whether we be of the number of them that are reſerued to eternal life. If we be ſeparated from the wicked and vngodlye of the world, and ſo as we runne not with them in the wayes of ſinne and prophaneſſe, if we perceiue our ſelues to be ſanctifyed in all the partes and powers of our ſoules and bodyes to *Vſe 1.*

ſerue and obey God, with true ze
and feruency of Spirit, accordin
the rule of his word. If wee haue
ceiued power in any good meaſu
to ſubdue our luſtes, and ſo forth,
cording to thoſe particulers whi
you heard before; theſe and ſu
like, are notable Teſtimonies th
the Lorde hath preſerued vs, and
ſerued vs, euen for himſelfe. A
then neede wee not to feare nor
diſmayde at any time, either by
rage and fury of wicked men, ho
mighty or malicious ſoeuer they
nor by any other temptations
troubles whatſoeuer, may come
on vs. For God is not like
mortall men, who in their loue
wandering and vnconſtant, lo
to day, and hating to morrowe,
Iames 1, 17 in GOD as (Saint *Iames* ſpeak
*There is no variableneſſe nor ſh*
*wing by turning. The ſtrength of*
1 Sa. 15,29. *raell* (ſayeth Samuell) 1. Sam.
*Will not lye, nor repent, for hee is*

*ma*

*man, that he ſhould repent.* And in this Chapter, *the gifts and calling of God are without repentance.*

To whomſoeuer he hath once giuen a true iuſtifying Fayth, hee will neuer take it from that man againe, vntill hee enioy the end of his Fayth, which is the euerlaſting peace and ſaluation of his ſoule. VVhomſoeuer hee hath once choſen, he will neuer refuſe, whomſoeuer he hath once effectually called, hee will neuen put that man backe, but daily go forward in thoſe graces, and according to theſe particular degrees, vntill hee hath finally and fully glorifyed them in his Heauenly and euerlaſting kingdome, as Rom. 8. *Whom he predeſtinated, them hee called, and whom hee called them alſo hee iuſtified, and whome hee iuſtified, them he alſo glorifyed.* Verſe 30. VVhoſoeuer is made partaker of any one of theſe Graces, or of any one of theſe particular degrees, he ſhall bee ſure, to be made partaker of them all,

the Lord neuer ceaſing to do hi
dren good, euen for his mercies
but now on the contrary, if we
not feele theſe effects of the grace
God, and of the Spirite of ſancti
tion, then can wee not poſsibly h
this comfortable aſſurance th
haue ſpoken of, that God hath p
ſerued, or reſerued vs to eternall li

Vſe 2. A ſecond Vſe is this, that being aſ
red through the Teſtimony of G
Spirit, of ſuch a gracious reſeruati
as hath bin remembred before, w
praiſe God for his mercy, as Rom.
*And let the Gentiles praiſe God for*
*mercy as it is written, for this cauſe I*
*confeſſe thee among the Gentiles, & ſ*
*vnto thy name.* It beeing moſt ſ
and certaine, that although we ha
great cauſe to praiſe God for our cre
ation, in that alſo by God, wee li
mooue, and haue our beeing; chi
health, peace and all other outwa
good things, to our comfort & c
ſolation, yet are all theſe things

ſma

ſmall value to our good and bleſſed eſtate, in regard of this grace of preſeruation, in that the Lorde (I ſay) hath and doth ſafely keepe vs from the abhominations of Antichriſt, from the errors and hereſies of the papiſts, from worſhipping of Idolles, from truſt and confidence in our owne merites, &c. according to that which they teach and profeſſe. And ſo conſequently, in that hee hath brought vs to the right way and maner of worſhipping him, in ſpirit and truth, teaching vs what to know, to beleeue & profeſſe, both concerning Religion, and concerning Conuerſation, in the whole courſe of this life, and hath vouchſafed vs grace, in ſome acceptable meaſure to glorifye him, and to ſeale the aſſuraunce of our ſaluation accordingly. Few among the greateſt multitude, do vprightly conſider, and as they ought, the highneſſe and excellency of this ſpecial mercy. Rightly may we ſay hereof, that it *reacheth*

*vnto the heauens*, as Pſal. 36. And no
to conclude, how highly it ſ
vs vpon, to pray and beſeech the L
to vouchſafe vs the comfortable aſ
rance of this mercy, through the g
cious teſtimony of his bleſſed Spi
and to confirme and encreaſe it in
more and more, for the vnſpeakea
peace and ioy of our ſoules, and f
the ſure ſealing of our ſaluation
neede not vrge it further, euerie o
that hath any grace from God, m
eaſily perceiue, and the Lord giue
al grace to make good vſe of it for
ſus Chriſts ſake, Amen.

## *The fift Sermon.*

Rom. 11. 4, 5, 6.

*Which haue not bowed the knee to Ba*
*&c.*

IN [illegible] words, the Lord maketh
deſcription of ſuch as were pr
ued in the dayes of Elias, by the

and effect of their reformation. *They bowed not the knee to Baal.* This *Baall* was an Idoll of the *Sidonians*, ſignifying a Lorde or Gouernour in the faſhion or ſhape of the Sunne, and vſed in diuers places of the ſcripture, as a generall Name to all Idols, they beeing as the Lordes and Owners of their Worſhippers. *Ahab* King of *Iſraell*, marrying *Iezabell* the Daughter of the King of *Sidon*, through the inſtigation of that wicked Woman, forſooke the true worſhippe and ſeruice of the Lorde of Heauen and Earth, and applyed himſelfe to the ſeruice of that deteſtable Idoll, built him an houſe in *Samaria*, reared vppe Altars and Groues vnto him, and not onely ſo, but carrying with him to the whole people of Iſraell, to the ſame abhomination, except onely thoſe few of whome the Lord ſpeaketh heere vnto *Elias*.

In the Deſcription of the which

Doctr. 1. Which remnant that thus remayn
vndefiled, we neceſſarily learne, th
as the worſhipping of Idols and im
ges, is a moſt filthy and an abhom
nable wickedneſſe before the Lord
Verſe 15. according as we may ſee, *Deutro.* 2
how the Lord pronounceth a fear
curſe againſt the ſame, euen ſo on th
contrary, is the ſincere worſhip
ſeruice of his name, ſo deere and pr
cious in his account, as that hee ca
not poſſibly abide, that any of
faithfull ſeruants, ſhould in any mea
ſure at all, ſwarue or degenerat fro
the ſame, to ſhewe any little counte
nance, or to giue any conſent or we
liking to any other manner of Wor
ſhip, then himſelfe hath preſcribed
commaunded. It is not enough to
loue and feare the Lord with all ou
ſoules, and not to conſent to Idola
in our hearts, but wee muſt abſtay
from all appearaunce of euill in th
reſpect, and not ſo much as with
word of our mouth, or with any ge

ſture of body, ſhew any reuerence at all thereunto. The faithfull people of God in the dayes of Elias (as alſo Elias himſelfe) might no doubt haue liued in peace and proſperity, if onely in outward maner, they would haue ſerued the Idols of the Gentiles, and but with the geſture of their bodyes haue bowed themſelues to *Baal*; but they knowing the Lord to hate all hypocriſie and diſsimulation, and that not their ſoules onely, but both bodies and ſoules, ought wholy and onely to be dedicated and conſecrated to his ſeruice, they would not therefore in the leaſt meaſure that might bee, ſhewe any token of well liking the ſame. According whereunto, ought to be the conſtancy and reſolution of all the Saints and ſeruants of God, at this day, and from time to time, ſo as although the whole world bee giuen neuer ſo much to Idolatry and vngodlyneſſe, and although the heat of perſecution be neuer ſo great and ve-

hement againſt the ſincere profeſſ
and obedience of Chriſtes Goſpel
they yet notwithſtanding alway
continue conſtant in the wayes
will of God, without framing th
ſelues in any degree at all, accordi
to the manners and Obſeruations
the wicked. *Not fearing them which*
*the bodie, but are not able to kil the ſ*
*but fearing him, which is able to de*
*both ſoule and body in hell*, as our Lo
Ieſus Chriſt himſelfe thus exhorte
*Math.* 10,28.

This is further confirmed in *G*
2. where the Lorde forbiddeth n
onely ſuch Images as are made to
preſent himſelfe (foraſmuch as he b
ing an inuiſible ſpirit, and an inco
prehenſible eſſence, not like to m
Woman, or any other Creature,
any ſhape, quality, or Naturall
portion, cannot therefore po
bee repreſented by any Image
militude whatſoeuer: accordi
wee ſee in the Prophets, ho

openly ſetteth his voyce agaynſt all counterfeit ſhapes of him, to the end wee may know, how they make themſelues guilty euen of forſaking GOD, who couet to haue any viſible forme of him, and that the maieſtye of God is defyled, when hee beeing without a bodye, is likened vnto a bodilye matter, beeing inuiſible, to a viſible Image, beeing a Spirite to a thing without life, and beeing incomprehenſible to a lumpe of Wood, Stone, or ſuch like: As Eſay 40. *To whome will yee liken GOD, or what ſimilitude will yee ſet vppe vnto him?* And Chapter 44. hee likewiſe ſayeth, that *All they that make an Image are vanitie, and theyr delectable thinges ſhall nothing profite, and they are their owne witneſſes, that they ſee not, nor knowe: Therefore they ſhall bee confounded.*) As the Lorde (I ſay) in the ſecond Commaundement, hath forbidden all ſuch like Images as are made to repre-

Eſay 40.8.

repreſent himſelfe (for ſeeing he
and earth, and all things therein
not ſufficiently repreſent God, mu
leſſe can vile images made with m
hands, who haue neither life, nor
uing, nor any thing at all, like
the mighty God:) euen ſo in like m
ner, the making of al other Image
any Religious or ſuperſtitious vſe
we come where any ſuch images
we muſt not bow vnto them, nei
for their owne ſakes (which i
groſſeſt errour) nor yet in regard
them whom they are made to re
ſent, which is alſo bad enough, y
and too too badde; according as
particular, wee haue often occa
elſewhere to conſider at large.
nowe (before I paſſe any further)
call to minde ſome Reaſons, wh
fore all Idols and Images ought
to be deteſted and abhorred.
Reaſon 1. Reaſon is, becauſe it is the will
Commandement of God, that
dols, with all corrupt worſhip

of

Furthermore, what els is to be ſaid of the whole body of their religion and deuotion in all other partes and branches of it? Is there any thing at all therein, but what he that is moſt wicked may doo and performe aſwell as he that is moſt godly and beſt affected? Is it not altogether carnall and outwarde, as if they accounted God to be no ſpirit; but to conſiſt (as mortal men doo) of a bodily and corporall ſubſtance? As in this or that faſhion of apparell, this or that kinde of geſtures, choiſe of meats, difference of daies, times and places, numbring of Beads, building of Monaſteries, faſting in Lent, receyuing Holy-water, going on Pilgrimage, numbring of Prayers, croſsing, annointing, ſhauing, Ringing of Bels, going to ſhrift, and ſuch like outward and bodily actions; not hauing any motion or worke of the Holy-ghoſt in the inwarde man: they thinking to pleaſe God with theſe corporall Ceremonies, and humaine inuentions, and neuer thinking of ſpirit and truth, nor knowing (for the moſt part) what it meaneth; but letting them alone

in their blindnes, vntill it may pleaſe G
to open their eyes. As this doctrine, a
the example of theſe true woorſhipp
of God, in the dayes of *Elias*, do tend
rectly alſo to reprooue the warrant
reſolutions of all ſuch, who perſw
themſelues, that they may lawfully d
ſemble in matters of religion, eſpecial
in the time of perſecution, and think th
if their hearts conſent not vnto it, th
nothing at all offend, although with the
bodies they bow vnto *Baal*, and do reue-
rence in outward appearance to idola
trous worſhip; euen ſo, it teacheth vs, n
onely according to the exhortation
the Apoſtle. 1 *Cor.* 10, 14. *To flie from Id*
*latry*, knowing that no Idolaters ſhal e
into the kingdome of heauen; and fo
this cauſe keepe our ſelues, according
the example of theſe 7000. aſwell fro
all maner of outward appearance ther
of, as from conſenting thereunto in o
hearts, ſtriuing to this ende againſt a
temptations, and againſt all iniunctio
and commandements to the contrar
zealouſly, crauing the gracious ayde

aſsiſtan

aſſiſtance of Gods bleſſed ſpirit: but alſo ſeeing the right worſhip and ſeruice of God, according to his word, is ſo deare and precious in his account, that therefore in the feare of God, acknowledging him alone, to be the only true God, who onely and alone is to be worſhipped; we loue him therefore aboue all, feare him aboue all, pray to him only, acknowledge him alone to bee the onely authour and Fountaine of all good things, and ſo depend vppon, and repoſe all our truſt and confidence in him alone, and ſo forth, as is preſcribed and commanded in the firſt Table of the ten Commandements. And heerewithall, ſeeing the true Worſhippers do worſhip God in ſpirit and [illegible] that therefore we do not only accou[illegible] the worſhip & ſeruice of god, as of a [illegible] and duty ſtrictly required at our handes; but that in the feare of God, we be euermore religiouſly carefull to preſent our ſelues before him therein, with vpright hearts, and ſincere affections, praying and beſeeching the Lord to this end with the Prophet *Dauid*, Pſalme 51.10. *To*

*create in vs new hearts, and to renew*
*ſpirits within vs.* In which Praier, we h
need to bee ſo much feruent and ear
not onely becauſe Hypocriſie is m
lothſome before the face of God, but
aſmuch as wee are all naturally enclin
thereunto, deſirous to be thought and
ſteemed far more holy, religious, and b
ter affected then we are indeed; far mo
ready to find fault with others, then to
reformed our ſelues in that which is
miſſe, ſpeaking againſt others for th
ignorance & prophaneſſe, when wee o
ſelues are as ignorant and prophane, a
ſlacke and careleſſe in al duties of holi
and Religion, as they or any other. Ho
highly therefore it ſtandeth vs vppon, to
ſtriue againſt this Naturall hypocriſie o
ours, and not onely to repreſſe and kee
it vnder, but ſo alſo, as that it may bee v
terly expelled & rooted out of our har
and as in all the wayes and actions of th
life, ſo as we may walke vprightly, wo
righteouſneſſe, and ſpeake the truth fro
our hearts, knowing what the Prop
*Dauid* ſaith, *Pſal.* 15. that ſuch alone ſhal

enter into Gods Tabernacle: ſo eſpecially in matters of Religion, and when eyther in Prayer, hearing of Gods worde preached, or in any other part or branch of his worſhip and ſeruice, we are to preſent our ſelues before him; euerie one that hath any ſpirituall diſcerning, may eaſily perceiue, and conclude with himſelfe. It followeth verſe 5. [*Euen ſo then at this preſent time, is there a remnant through the election of grace.*] Now in thoſe words (by an argument drawne from the like) doth the Apoſtle apply the former hiſtory, and example of the daies of Elias vnto his preſent purpoſe: as if he ſaid, as in the time of Elias, there was a certain number preſerued by the Lord, which neuer ſerued the Idols of the Gentiles; euen ſo, there is no doubt, but that the Lord God acording to his eternal purpoſe of grace, hath a faithfull remnant of elect Saints at this day, whom hee will exalt to eternall life; howſoeuer the greateſt multitude, by reaſon of their vnbeleefe and hardnes of heart, do miſerably remain in the ſtate of condemnation. This is the ſence of

this application; wherein beſides this ne-
ceſſary inſtruction that is fitly offered t
al the Miniſters of Ieſus Chriſt, that th
alwaies be religiouſly carefull (accordi
to this example of the apoſtle *Paul*) to a
ply their doctrines & exhortations to th
preſent occaſions and neceſsities of th
church. We learn and obſerue for the ge-
Doct. 2. nerall point, that the former experien
of the Lords goodnes & mercy towar
his Church and choſen people, as we
their preſeruation from Idolatry, fro
the rage and fury of wicked, & malici
enemies, as in all other reſpects and ar-
guments of his loue, ought ſo fruitfu
and effectually to be remembred of al ge-
nerations from time to time, as to enco
rage them to hope in God for the conti-
nuance of like fauour, and ſo conſequent-
ly vnto true patience & conſtancy, with-
out diſtruſting or deſpairing in the mid
of whatſoeuer troubles, afflictions, and
calamities may ariſe in the world. To this
end it is, that the Apoſtle heer alledge
this example of *Elias* his time, that th
Iewes calling to memory the eſtate of
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the Church at that time, and howe the Lord moſt mercifully reſerued vnto himſelfe, many thouſandes that neuer ſwarued from his feare, when (as yet) in outward appearance there was nothing but Idolatry: that the Iewes (I ſay) remembring this, might be out of doubt, that although the greateſt multitude, by reaſon of their infidelity and hard-hartedneſſe, were worthily reiected and caſt off; yet the Lorde had not therefore broken his promiſe, no more then he did in the former time, but had ſafely kept and preſerued a great number of deare and faithfull ſeruants, howſoeuer they could not viſibly be diſcerned in the face of the world *As it was then* (ſaith the Apoſtle) *euen ſo is it now*. With ſuch fruite and profite (as I ſayde) ought the former experience of Gods mercies to be remembred frõ time to time; and after this maner for inſtruction & confirmation ought wee alwayes to peruſe and conſider the Hiſtories and examples of the holy Scripture, beeing fully aſſured, that there is no one example, ſet downe in vayne, but only for our profit and cōmodity, that by the examp of the wicked, wee might take warni to auoid ſinne, leaſt we be partakers wi them of the puniſhment due to ſin, as 1. Cor. 10, 6, &c. *Theſe are enſamples* (ſaith he) *for vs, to the intent that we ſhould not luſt after euil thinges, as ſome of them luſted, &c.* And againe, that by the examples of the godly, we may be encouraged and prouoked to the fear of God, that ſo with them we may be bleſſed for euermore. This is the ende of Gods prouidence in preſeruing the ſcripture from time to time, and ſo conſequently of the Holyghoſtes purpoſe, in the firſt penning of al the circumſtances of the ſame, according as heereof is moſt excellent plainly. *Rom. 15. Whatſoeuer things are written* (ſaith he) *afore time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.* That by the experience of gods loue and fauour (I ſay) towards the godly in what ſort ſoeuer we might be encouraged to expect the like in time of need: & by the experience of his puniſhments vpon the wicked, we might learne to reuerence and ſtand in aw of his iudgements. And as to this end doth the Apoſtle heer produce the hiſtory and example of Elias his time; euen ſo, to the very ſame purpoſe, doth the Holyghoſt make mention of the notable experiences, which *Noah*, *Abraham*, *Iſaac*, *Iacob*, *Dauid*, *Daniell*, and many others, had of Gods ſpecial fauors, in protecting and deliuering them from many great dangers; as alſo of the notable profite which they reaped, for a reſolute and religious depending vpon God, all the dayes of their life afterward. And of *Dauid* it is expreſſely to be ſeen. 1 *Sam.* 17. how by the experience which he had of Gods mighty power & mercifull prouidence, in protecting & deliuering him from the Lyon and the Beare, becam encouraged to fight againſt the mighty Giant *Goliah*. *The Lord* (ſaith *Dauid*) *that deliuered me out of the pawe of the Lyon, and out of the paw of the Beare, he will deliuer mee out of the hand of this Philiſtim.* The Apoſtle *Peter* (as we may ſee in the Acts of the Apoſtles) was diuers times impriſoned and ready to be put to death, but in his deliuerance he felt ſo great experience of the Lords mercy towards him, that in the Epiſt.4. he is bold to exhort the faythfull to reioyce in ſufferinges, and to glorifie God therein, without being aſhamed. The like effects enſued alſo vpon ſuch experiences as the Apoſtle *Paule* had, as we may ſee, *Phil*.1. and in many other places. Many other examples might be aledged, but as by theſe it is manifeſt, how notably the Saints of God profited by the former experience of Gods loue and fauour in times paſt; ſo no leſſe ought wee to profite to a couragious reſolution, and faithfull expectation at this day, & from time to time, by ſuch experiences as we haue had. I will not ſtande vpon many particulars, but if I ſhould go no further then to the experience of Gods loue, in the abaſing of his Sonne, vnto the moſt excellent worke of our Redemption, it would bee ſufficient, as farre ſurpaſsing all other experiences whatſoeuer; according as this very Vſe, doeth the Apoſtle make for our comfort and inſtruction in this behalfe, *Romanes* 8, 32. *Who* *ſpared not his owne Sonne* (ſayeth hee) *but gaue him for vs all to death: how ſhall he not with him giue vs all thinges alſo?* Marke the Sequell; *Howe ſhall hee not with him giue vs all things alſo.* Plainly thus giuing to vnderſtande, that the experience and aſſurance of Gods woonderfull loue, in abaſing his Sonne ſo farre, as to take vpon him our Fleſh, and to ſuffer death vpon the Croſſe for our ſinnes; ought to aſſure and perſwade all the Children of God, with an vndoubted reſolution, that there is nothing elſe ſo rare and precious, ſo high and excellent, but the Lord out of his rich Treaſury, will vouchſafe to impart and beſtowe the ſame vppon them, if in his moſt Heauenly Wiſedome, and mighty prouidence, hee ſee it to bee fit and neceſſarie for them. He hath freely giuen them alreadye, the moſt precious Iewell which hee had; Namely, his deere and onely begotten Sonne, vnto whome, no one, nor all the thinges in this Worlde, are woorthy (in any meaſure) to bee compared, howe much more then, will he beſtow

vpon vs ſuch things, as are of leſſe val
as health, peace; much more will tu
all afflictions to our good, giue vs p
ence, *&c.* it is vnpoſsible that the Lo
ſhould deny his children any of theſe o
ſuch like things, ſeeing for their ſakes, h
hath not ſpared his owne ſonne. Acco
ding alſo, as how by him, we liue, moue,
and haue our being, how he hath creat
vs after his owne Image and likeneſſe, &
how by him we enioy all good things
our comfort and conſolation: who ſ
blinde as not to ſee and vnderſtand? wh
ſo hard-hearted, as not to acknowledg
Nowe ought not theſe experiences, to
worke and beget in vs as great a meaſu
of a godly reſolution, of faith, hope, lou
zeale, obedience, and thankefulneſſe, a
in the Saints of God heeretofore? Ye
*Vſe.* 1 vndoubtedly. Now the firſt Vſe, that ſu
experiences ought to worke and beget i
vs, is thankfulnes. Accordingly moſt no-
tably *Deut.* 4. doth *Moſes* exhort the pe
ple of Iſrael, that they forget not the for-
mer experiences of the Lords goodneſ
and mercy towards them, but diligently

retaine them in memory, and recount them to their children. *Take heede to thy ſelfe* (ſaith he) *and keepe thy ſoule diligently, that thou forget not the thinges which thine eyes haue ſeene, and that they depart not out of thy heart al the dayes of thy life, but teach them thy Sonnes, and thy ſonnes ſonnes.* A great ingratitude and vnthankfulneſſe it is, to forget the benefits that are beſtowed vpon vs by mortal men, and therefore worthily, *Gen.* 41. 9. doth the chiefe Butler of *Pharao* blame himſelf for forgetting *Ioſeph.* It is alſo recorded. 2 *Chro.* 24. 22. to the worthy reproofe of *Ioaſh*, for not remembring the kindneſſe which *Iehoiada* the Father of *Zechariah* had ſhewed vnto him. And now, if it bee a matter worthy of blame and reproof, for one man to forget the kindneſſe of another extended towards him: a matter of farre greater reproofe and worthy of blame is it, to become forgetfull of the mercies and benefits of the Lord, the leaſt whereof as infinitely ſurmounteth whatſoeuer we may poſsibly receiue at the handes of mortall men; as the heauens in height, in beau-

ty and excellency ſurmounteth the e
As in regard heereof, we may ſee,
32, 18, 19. how ſharpely *Moſes* rebu
and blameth the children of Iſraell, y
and threatneth them with Gods iudg
ments. *Thou haſt forgotten* (ſayth he)
*mightie God that begate thee, and haſt f*
*gotten God that formed thee. And the L*
*ſawe it, and was angry for the prouocati*
*of his Sonnes, and of his Daughters.* It
alſo recorded, *Iudges* 3, 7, 8. that euen
this cauſe, becauſe the children of Iſra
forgate the Lorde their God, therefo
was his wrath kindled againſt them, a
he ſolde them into the handes of thei
nemies. In *Iob*. 8, 13, 14. alſo it is feare
ly pronounced, that all ſuch as forg
God, ſhall periſh and al their confiden
ſhall be cut off.

*Vſe*. 2. A ſecond Vſe that ſuch experience
Gods mercies, ought to worke and be
in vs, is a zealous reſolution, for the gl
rifying of God in a conſtant and cour
gious enduring, of whatſoeuer trouble
afflictions, miſeries, and calamities,
come vpon vs in this life, and ſo, as

thus from time to time, reaſon and conclude with our ſelues. The Lord hath beſtowed theſe and theſe ineſtimable benefites and bleſsings vpon mee, he hath preſerued mee from the malicious attempts and practiſes of the wicked, and from running headlong with them to the wayes of vngodlyneſſe, he hath brought mee into the right way and manner of worſhipping him, he hath deliuered me from great daungers, troubles, ſickeneſſes, and other extreamities, and in many other reſpects approued himſelfe my good and gracious GOD, and giuen mee verie manifeſt Arguments of ſpeciall Loue: Therefore will I Loue him, therefore will I depend vpon him, for the time to come, I will patiently waite vppon his good will and pleaſure; and I will not feare what eyther the Deuill or all the VVorlde endeuour againſt mee.

Such a conſtant and couragious reſolution, ought the former experiences of Gods Mercies, to worke and effect in all Gods elect Children. But nowe, whereas there is one that thus profiteth by the experiences of Gods mercies towards

wards him, to truſt in him, and to rel
vpon him for the time to come; the g
ter part do rather bury all in wicked o
uion and forgetfulneſſe; if any of
neighbors or acquaintance beſtowe
little gift or benefit vpon vs, or ſhew
pl[illegible] in any reſpect. It is a comm
courteſie to be very thankfull, and to
ply our ſelues to a kinde requitall;
although the Lord of heauen and e
haue done neuer ſo much for vs, & th
the leaſt of his mercies neuer ſo hig
ſurpaſſe, whatſoeuer we can poſsibly
ceiue at the handes of mortall men:
where there is one that retaineth them
a thankefull mind, to yeeld vnto the Lo
Maieſtie, the honour, glory, and pr
that is due, and of right belonging
him; the greateſt part paſſe all ouer,
like the Horſe and Mule (as *Dauid* ſpe
eth) that haue no vnderſtanding. So
may enioy the bleſsinges of God,
eaſe of their bodies, & ſatisfying of the
expectations; they are at peace &
though the mercifull prouidence o
towards them in that behalfe, be

th

thought vpon, [illegible] called into queſti-on. Thus much as touching the generall conſideration. Now more perticulerly, when hee ſaith not onely, that there is a remnant reſerued, but that the reſeruation of them, *is according to the election of grace*. I might gather heare, ſome other moſt excellent pointes, for our further comfort and inſtruction; but becauſe all may well bee comprehended in the next verſe, I will heere omit them, and haſten thither.

## *The ſixt Sermon.*

Thus is followeth. Verſe 6.

*And if it be of grace, it is no more of workes, or elſe were grace no more grace: but if it be of workes, it is no more grace: for elſe were worke no more worke.*

THe Apoſtle hauing ſpoken before of the election of Gods Saints to be according to grace, ſaying (as you haue heard) that there was a faithful remnant reſerued according to the election of grace. Now in theſe words, leaſt it ſ be thought, that thoſe which were p ſerued either in the dayes of *Elias*, o the time wherein S. *Paule* himſelfe li deſerued the ſame preſeruation at Go hands by their workes: he therefore a plifieth that which he touched befo election, by an argument of contrari oppoſing grace and workes togethe one meerely repugnant vnto the oth *If it bee of Grace* (ſayth he) *then is it no workes, &c.* If election bee free, and a cording to Gods meere grace and goo neſſe, then is it not for works, nor in co ſideration of any deſerts; but it is a ſu thing (ſaith the Apoſtle) that they wh are elected, are elected freely of Go meere grace and fauour: Therefore no for Workes, nor in conſideration of an deſerts. Grace and Workes beeing ſ contrary the one to the other, that whe one hath place, the other muſt of nece ſity be remoued and taken away. This i few words is the ſence of this amplifica tion.

Doct. 3 The Apoſtle after this manner, gi to vnderſtand, not onely that ſuch as belong to eternall life, are elected through the meere grace and free mercy of God, and that in the action it ſelfe of their election, Workes haue wrought nothing at all, whereby God ſhould the ſooner bee mooued thereunto: but alſo, that it is a very fooliſh and abſurd thing once to imagine, or to be perſwaded; that Grace and Workes can be ioyned together, in the queſtion of election, ſeeing they are ſo diſagreeable in themſelues. If a man be elected by grace, that is freely, it ſtandeth with no reaſon at all, to thinke or ſay, that he is elected by Workes, or in conſideration of any deſerts. For that which is deſerued eyther in part, or in whole, cannot be ſayde to be giuen freely, ſeeing there is a conſideration of the guift, or at leaſt wiſe, ſome cauſe, wherefore it ſhould bee giuen. And nowe, that election is of grace, and of grace alone; beſides the plaine and expreſſe words of this Text, this dooth the Apoſtle confirme, *Ephe.* 1. where he deriueth

all our holineſſe and righteouſneſſe,
whatſoeuer good thing either is, or
be in vs, from the election of God :
*hath choſen vs in him, before the found*
*of the world, that we ſhould be holy and w*
*out blame before him in loue.* Alſo 2. Tim
9. *Who hath ſaued vs* (ſayth hee) *and ca*
*vs, with an holy calling, not according to*
*workes, but according to his owne purpoſe*
*grace, which was giuen vs through Chriſt*
*ſus, before the world was.* In theſe wo
it is plaine, that we are neither called n
ſaued in regard of workes, much leſſe
lected then, either for them, or in reg
of them. Moſt notably alſo. 1 *Cor.* 4,
doth the Apoſtle vtterly diſanull all
glory that men can chalenge to thẽſelu
in regard of woorkes, ſaying; *who ſep*
*teth thee? And what haſt thou, that thou*
*not receiued? If thou haſt receiued it, why*
*ioyceſt thou as though thou hadeſt not rece*
*ued it?* In which words, hee ſpeaketh
of one or two graces, but whatſoeuer b
longeth to eternall life; the apoſtle
affirmeth the ſame to be receiued; y
that of free grace, as yet more plain

Eph. 2, 8, 9. *By grace are ye ſaued through faith, and that not of your ſelues, it is the gift of God, not of workes, leaſt any man ſhoulde boaſt himſelfe.* Now, if man haue nothing that belongeth to eternall life, but what he hath receyued of grace of free gifte, of fauor and mercy, is it not an odious pride and an horrible vnthankefulneſſe for any man to imagine or ſay, that for his faith or Good-workes, God hath elected and predeſtinated him to the dignity of ſaluation? Much might be alledged, but in one worde it is moſt certaine, that if the whole Scripture bee ſearched, there will no one ſentence be found, that affirmeth God to haue choſen vs in reſpect of workes, or becauſe he foreſaw that we ſhould be faithfull, holy and iuſt; but contrarywiſe, all the Teſtimonies that concerne this matter, do euidently affirme, that we are freely choſen of God in Chriſt Ieſus, according to the purpoſe of his wil. Euen as heerunto belongeth this notable confeſsion of the Church, and elect of God. *Reuel.* 4, 11. who caſting their crowns before him that ſat vpon the Throne, *Thou*

*art woorthy O Lord* (ſay they) *to receiue*
*rie, and honour, and power: for thou*
*created all thinges, and for thy wils ſake*
*are, and haue beene created.* And a
ward in Chapter 5. they falling downe b
fore the Lambe, do ſing a new ſong, ſ
ing; *Thou art worthy to take the Booke,*
*to open the Seales thereof, becauſe thou*
*killed, and haſt redeemed us to God by*
*bloud, out of euery Kindred, &c.* No men
tion at all do we ſee heere, of any wor
or worthineſſe in man, but the worke
Creation, Redemption, and the who
ſum of glory and bleſſedneſſe, is aſcrib
and attributed onely and altogether t
the free grace and mercy of God in Ie
Chriſt. The grace and mercy of God i
Ieſus Chriſt (I ſay) is the Originall and
ficient cauſe of all our happineſſe and f
licity. From thence proceedeth, not o
ly our election, but alſo our redemption
our calling, our iuſtification, our ſanct
fication, and all our hope of eternal
life, and in no meaſure at all from an
worthineſſe or deſerts of ours; wee be
ing ſo farre from deſeruing anye part

Gods loue, as that beeing his verie enemies (by reaſon of our ſinnes) wee are woorthy of nothing but of his fearefull wrath. And therefore notably ſayeth the Apoſtle, *Romanes* 5, 8, 9. *That GOD ſetteth foorth his Loue towardes vs, ſeeing that while wee were yet ſinners, Chriſt dyed for vs. Much more than beeing iuſtified by his blood, wee ſhall bee ſaued from wrath thorough him.* And 1. Iohn 4, 9, 10. *In this appeared the loue of God towards vs, becauſe God ſent his onely begotten Sonne into the Worlde, that wee may liue thorough him. Heerein is loue, not that wee loued God, but that he loued vs, and ſent his Son to be a reconciliation for our ſinnes.*

Thus you ſee, how truely the Apoſtle ſayeth heere of election, that it is of Grace, and that moſt truely the ſame is alſo to bee verifyed, as touching Redemption, Calling, Iuſtification, with whatſoeuer elſe dooth belong, or in any wiſe, appertaine vnto eternall Life. And nowe, if that they bee of Grace, it is then abſurde (as the Apoſtle heere teacheth) to impute the cauſe of them

in any meaſure vnto workes: eyther i
muſt bee wholly of grace, or wholl
workes, for ſeeing they are ſo contr
they cannot poſsibly be ioyned toge
in one and the ſame action. *If it be of g*
*then is it not of workes, and if it be of work*
*then is it not of grace.* And ſurely, thi
ſuch a notable argument of the Apo
that whoſoeuer cannot ſee the clearn
of the ſame, to confeſſe and extoll on t
one ſide, the grace and mercy of the lo
in election, redemption, calling, and
ſtification: and on the other ſide, to
priue himſelfe and all others generally
all opinion and imagination of meri
or deſeruing eyther the one or the oth
he giueth vndoubtedly, a very great To-
ken, that the Lord hath blinded his ey
and vtterly giuen him ouer to a reprob
ſence: yet the Papiſtes notwithſtandi
(thorough the iuſt iudgement of God
gainſt them) are nothing at all aſham
to deny and cauil at the light and clea
neſſe of the ſame, affirming that the
ſtle ſpeaketh heere of ſuch good-wo
onely, as are doone of nature, and no

ſuch as are doone of faith, and ſo conſequently, that it is neuertheleſſe true, that the Lord God in election, had regard vnto the good workes which the elect ſhould do afterward; and whereby they ſhould deſerue their election; and that ſuch as are iuſtified, are not iuſtified through the free grace and mercy of God in Chriſt Ieſus, apprehended and aplyed by faith, but through faith and workes ioyned & concurring together. Wherein, beſides their groſſe abſurdity, in calling workes doone of Nature [Good-works] whereas *whatſoeuer is not of faith, is ſin; and without faith it is impoſsible to pleaſe God,* as Rom. 14, 23 and Heb. 11, 6. It is moſt cleare & euident that the Apoſtle ſpeaking of election by grace, by which all are ſaued, that are ſaued, hath relation not onely to works of Nature, but excludeth from the ſame the merit of al works generally, as well of the circumciſed Iewes, and baptized Chriſtians, as of the vnbeleeuing Gentiles. And whereas they alledge, that God in election, had regard vnto ſuch Good-workes, as ſhould afterward be performed, & that

Fayth and VVorkes, are of neceſſity to
ioyned together in the matter of Iuſti
cation; although theſe verie worde
the Apoſtle, bee of ſuch ſufficient fo
to ouerthrow both the one, & the oth
(as that euery one that delighteth
in ignoraunce and errour, may plain
perceiue the weakeneſſe of their aſſert
ons:) concluding euidently, that Gra
which we apprehend by Fayth in Chriſt,
and VVorkes, are ſo contrary, that whe
Grace is, there all merit of workes,
of neceſsity bee diſplaced: yet notwi
ſtanding partly, becauſe this Doctrine
theirs, is wonderfull iniurious to the eff
cacy of the death and paſsion of our lo
Ieſus Chriſt, vtterly making the ſame
no effect; and partly, becauſe this is th
moſt principall and waightieſt point an
principle of all Popery, ſo as take awa
this, and the whole ſubſtance thereof fa
leth to the ground. And heerewithall
ſo, to the end, that (through the grace of
Gods ſpirit) you might both effectually
be confirmed in the truth, and be able to
confute the contrary aſſertions of the ad
uerſaries.

uerſaries. For theſe conſiderations, it ſhall not bee amiſſe, to adde that which hath beene ſpoken, ſome other authorities of the Scripture, with manifeſt Reaſons drawne from the ſame; that it may plainely appeare, howe plentifully the Word of God, teacheth that truth which wee profeſſe, and not in one place alone, but in many places handleth the ſame. As touching the firſt; whereas they ſay, that election is grounded vpon the foreknowledge of ſuch Good workes as God fore-ſaw the elect would performe: It is moſt certaine, that (foraſmuch as wee were all corrupt in *Adam*) GOD coulde fore-ſee nothing in vs, that ſhould moue him to chooſe vs. So as take away election, and what remayneth, but that wee be vtterly loſt and accurſed. *All our righteouſneſſe* (as the Prophet Eſay ſpeaketh) Eſay 64, 6. *was filthy clowtes*. Nowe, if this bee true, that all our Righteouſneſſe is no better then filthy Clowtes, and yet God (as the Papiſts would make men beleeue) did chuſe men in regard therof, thē muſt it needs follow, that he choſe them

in regard of that which was filthy &
cleane; but God forbid that any such
gitation should once take place in
Christian heart: God hath chosen
his eternall purpose for his owne glo
to be manifested in vs, and this hee di
Christ his ſonne, in whome alone is
whole perfection. How groſly and fal
they conclude alſo concerning the ot
point, where they affirme that faith
workes muſt bee ioyned together in t
queſtion of iuſtification, we neede go
further then to the expreſſe Teſtimon
of the Apoſtle, Rom. 3. 20. 21. &c. whe
he ſayth not onely that *by the workes of*
*Law, no fleſh ſhall be iuſtified*; and a little
ter, that *the Righteouſneſſe of God is*
*manifeſt without the Law, and is by the f*
*of Ieſus Chriſt, vnto al, and vpon all that b*
*leeue*. And againe, *that we are iuſtified fr*
*ly by his grace, through the redemption th*
*is in Chriſt Ieſus*: but alſo after al this,
keth this euident concluſion, *We reck*
*that a man is iuſtified by faith without th*
*workes of the Law*. Againe, according
that in chapt. 4. if *Abrahams* faith on

were imputed vnto him for righteouſneſs then through the imputation of Chriſtes righteouſneſſe, we are iuſtified by Fayth onely, but the firſt is true in that place, *Abraham beleeued God, and it was counted to him for righteouſneſſe*; therefore the ſecond muſt needs alſo bee ſo to. Another like ſaying to that of this Text, hath the ſame Apoſtle in the next verſe of that chapter, *To him that worketh* (ſayth hee) *the wages is not counted by fauor, but by debt. But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his fayth is counted for righteouſneſſe.* The Apoſtle in theſe words plainly ſhewing, that the iuſtification by any workes at all, dooth cleane ouerthrow and deſtroy the grace of God, and doth make grace and workes as contrary, the one to the other. And if our iuſtification be partly of works, then by the apoſtles reaſon, it is partly of debt, and cannot be counted of fauour; but the reward (as hee teacheth) is rendered according to grace, and not according to debt; therfore we are not iuſtified before God in any meaſure, by workes, although

they proceede neuer ſo much from f
And wheras they obiect further, tha
Apoſtle in all theſe places, excludeth
ly the Ceremoniall workes of the L
from iuſtification: it is very cleare to
contrary, that the Apoſtle writing
Epiſtle to the *Romanes* (who were G
tiles, and neuer troubled with keeping
the Iewiſh Ceremonies) had no cauſ
al, to exhort them frō any confiden
iuſtification by the ſame. But to come
ſome other Reaſons, wherefore al w
are thus excluded from Grace and Fa
in theſe queſtions of election and iuſti
cion. First we muſt knowe, that all
Rea-ſons. workes, euen the very beſt, are vnperf
and therfore cannot deſerue any th
according to that, *Galathians* 5, 17. T
*fleſh luſteth againſt the Spirite, and the S*
*rite againſt the Fleſh, and theſe are con*
*one to the other, ſo that yee cannot do*
*ſame things that ye would.* Secondly
the Good-workes which we at any
can do, are al due and indebted vnto G
as Luke 17, 10. *When yee haue done al*
*thinges which are commanded, Say* (I

Chri

Chriſt) *wee are vnprofitable ſeruants; we haue doone that which was our duty to doe.* And wee muſt do our duties, and pay our debts, before wee can deſerue any thing. Thirdly, it appeareth plainly, *Rom.* 9. 11, 12, 13. that we are both elected and iuſtified, before we do any Good workes, as it is there proued, by the example of *Iacob* and *Eſau*, as concerning whom, euen before they *were borne, and when they had neyther doone good, nor euill, that the purpoſe of God might remaine, according to election, not by workes, but by him that calleth. It was ſayde vnto her, the Elder ſhall ſerue the younger, As it is written, I haue loued Iacob, and haue hated Eſau.*

Againe, if any thing ſhould be required of vs to iuſtification, then Chriſt ſhould not giue vs true and perfect righteouſneſſe and ſaluation; and thereupon it would follow, that our Sauior ſhould not bee perfect; but hee is moſt perfect, according to this notable ſaying of the Apoſtle, *Eph.* 1. 6, 7. *That God to the praiſe of the glory of his grace hath made vs accepted in his beloued, by whom we haue redemption*

*through his bloud, euen the forgiuenes o*
*according to his rich grace.* Moreouer,
the good works that we do, *It is God*
*worketh in vs both the wil and the deed,*
*of his good pleaſure,* as the Apoſtle ſp
eth. *Phil.2. But euil* (as he teacheth alſ
another place) *is ſo preſent with vs, tha*
*good which we would do, we cannot do.* Th
rough the motion of Gods grace w
would do it, but through the corrupt
of our nature we cannot do it; yea, wh
we do any good at all, we are ſo far fro
perfect doing it, as that it may rather b
tearmed a will in vs to doe good, th
right doing indeed. For we ought to lo
God with all our heart, with al our ſou
and with all our minde, but ſo long as th
fleſh luſteth in vs againſt the ſpirite, a
there is a lawe in our members rebell
againſt the Law of our mind (which w
be ſo long as wee liue in this world) we
cannot be ſaide to loue God with all ou
hart, with all our ſoule, and with al ou
mind; for then, in far leſſe meaſure th
we ought. Now that which is leſſe th
it ought to be, is imperfect, as tranſgre

ſing the rule of Gods Law. *Deut.* 4. & 12. Wherefore, ſeeing our works in this life ought to be done in perfect loue toward God & man, and that perfection of loue we haue not in this life, it moſt clearely followeth, that all our works in this life are faulty, yea although they be wrought by the grace of Chriſt. Not that the grace of Chriſt it ſelfe hath any blemiſh or imperfection, God forbid; but becauſe we, in whom it worketh, are corrupt, euen as water, though it flow from a fountaine moſt cleare, yet if it run through a filthy and muddy channell, becomes corrupt and muddy as the channel is. Much might be ſpoken, but this is a ſure thing, that we fulfil the Law of God, neither in all, nor in any of our workes, and failing of the perfection thereof, in any or in all, we are by the ſentence thereof, denounced accurſed, as *Gal.* 3. 10. out of *Deut.* 27. *Curſed is euery man, that continueth not in all things, which are written in the booke of the Law to do them.* So then we ſee, that the workes of Gods children, yea, euen the very beſt of them, howſoeuer they

are

are termed Good-workes, yet are
not during this life, properly or pe
ly good, but imperfectly good, and
perfectly holy. They are good by c
parison, and good by acceptation:
comparison, and in reſpect, as the Pro-
phet *Habakuk*, chap. 1, 13. calleth a m
righteous, not ſimply, but in comp
ſon of the wicked. And good by acc
tation, in the ſight of God, who (deal
as a louing Father with his Childre
vouchſafeth to take that in good pa
which we do willingly, although we
it weakely, graciouſly beholding v
Ieſus Chriſt, and ſo imputing vnto vs h
righteouſneſſe and obedience, as that w
remaine without danger of condemn
on, and in due time are exalted to e
nall glory. But now againſt this tru
there are diuers Obiections. Firſt, i
probable (ſay our aduerſaries) that wo
kes muſt be ioyned with grace and fa
in the queſtions of election and iuſti
tion, ſeeing at the latter day, when w
are all to appeare before the judgem
ſeate of Chriſt, the triall of euerie p

cauſe, ſhal not be made by grace or faith, but by workes, alledging to this purpoſe diuers places of the ſcripture, as *Ioh.* 5, 29, where our Lord Ieſus doth not ſay, that at the later day, they which beleeue, ſhal haue eternal life, and they which beleeue not, eternall death, but they *That haue done good, ſhal come forth to the reſurrection of life, & they that haue done euil, to the reſurrection of condemnation.* Alſo that of the apoſtle, 2 Cor. 5, 10. where he ſayth, *That we muſt al appeare before the iudgement ſeat of Chriſt, that euery man may receiue the things that are done in his body, according to that he hath done, whether it be good or euil.* Thirdly, that *Reuel.* 20, 12. *And I ſaw the dead* (ſaith *Iohn*) *both great and ſmall ſtand before God; and the Bookes were opened, and another book was opened, which is the book of life, & the dead were iudged of* [illegible] *which are written in the bo*[illegible] *their workes.* But of al other pl[illegible] ſeemeth moſt manifeſt in *Mat.* [illegible] the reaſon of calling of the ele[illegible] inheritance of the heauenly kingdo[illegible] merely taken from workes, it being there

that the heauenly iudge (after the
nouncing of the ſentence, whereu
calleth them bleſſed of his heauenly
ther, and giueth them poſſeſsion of
nall glory) ſhall proceed, ſaying, *For*
*as hungred, and ye gaue me meate, I thi*
*and ye gaue me drinke, I was a ſtranger,*
*ye lodged me, &c.* But now, howſo
by theſe places it is certaine, that the
and examination of euery mans ca
ſhall be made (after this manner) not
Faith, but by works, yet that it is no
thing at all in regard of works, but o
of Faith, that the heritage of eternal
is imparted, it is ſo cleare in the pla
ready alledged, as that we cannot
any thing more apparant. Where
may alſo be added, this comfortable
ing of our Lord Ieſus Chriſt. *Iohn*
15, 18. *As Moſes lift vp the Serpent*
*wilderneſſe, ſo muſt the Sonne of man*
*vp, that whoſoeuer beleeueth in him,*
*not periſh, but haue eternall life.* And
*He that beleeueth in him ſhal not bee*
*ned, but he that beleeueth not, is*
*already, becauſe he beleeueth not in the*

of the onely begotten Sonne of God. Alſo Iohn 6. 40. 47. This is the will of him that ſent me, that euery one which ſeeth the Sonne and beleeueth in him, ſhould haue euerlaſting life, and I will raiſe him vp at the laſt day. And a little after, Verily, verily I ſay vnto you, he that beleeueth in me, hath euerlaſting life. Hereunto belongeth that alſo of the Apoſtle, Acts 13. 38. 39. Be it knowne vnto you therefore, men and Brethren (ſayth hee) that through this man (that is to ſay, thorough Chriſt) is preached vnto you the forgiueneſſe of ſinnes: and from all things, from which ye could not be deliuered by the Law of Moſes, by him euery one that beleeueth, is iuſtified. By all theſe (with many other teſtimonies that might be produced) it is moſt cleare, that howſoeuer the heauenly Iudge ſhall make mention of workes at the latter day, and how ſo euer thereby it may ſeeme at the firſt, that workes are as auaileable, or rather more auaileable then faith, to the obtaining of ſaluation, that yet it is farre otherwiſe, the Lord bringing his elect into eternall bleſſedneſſe, through his onely mercy, and free grace

in Ieſus Chriſt, and ſo accordingly
with their works, being wroght as
of faith in him. The kingdome of h
(as wee muſt know) is not a rewar
ſeruants, but an inheritance for ſon
which they onely ſhall enioy, who
adopted of the Lord for his children
that for no other cauſe, but for the
adoption, *For the Son of the bond-w*
*ſhal not be heire with the ſon of the Fre*
*man.* The Lorde God doth examin
workes in loue, and not in rigor an
treamity, rewardeth them with in
glory, not in regard of themſelus, b
they proceed from faith in Chriſt, &
no other but his owne meere gifts.
euen as natural Parents, beſtow gif
on their children, as reward of their
doing, thereby to encorage them to
greater vertue and godlineſſe, whe
yet the true and proper cauſe of the gi
is not the obedience of the child, but th
meere goodwill and loue of the fath
euen ſo, the Lorde allureth vs with
wards, to holineſſe of life, and eſteem
vs as righteous and worthy, when a

the meane ſeaſon, all the righteouſneſſe and worthineſſe that is in vs, proceedeth wholly from his free grace and goodnes.

Secondly, they obiect againſt this Doctrine of election and Iuſtification, by grace and faith, that it is a Doctrine of liberty, and openeth a wide gap and window to ſinne and licentiouſneſſe. For who ſay they, will make any conſcience of forſaking ſin, when he knoweth forgiueneſſe to be ſo ready? Who will bridle his affections, and puniſh himſelfe by Faſting, Prayer, and other godly exerciſes, when he ſeeth ſo eaſie & light a way to heauen, as by grace and faith onely? *Vſe 2.*

But firſt we are heere to know, that this is no new reproach and ſlaunder Fathered vpon the Goſpell and heauenly Doctrine of our ſaluation. For euen after this manner, did the proud and ſelf-liking Phariſees, vpbraide and quarrell with our Lord Ieſus Chriſt himſelfe, becauſe he preached and offered Gods free grace to Publicanes and Sinners. And Rom. 6, 1. wee may ſee, howe readie the Enemies of the Goſpell were to cauill

with S. *Paule*, as though the ſame D
trine preached by him, had giuen lib
to ſin and diſſoluteneſſe. Secondly,
this is a very falſe and wicked ſlaunder
the Papiſts, not bearing any countena
or likelyhood of truth in it. It is here
manifeſt, becauſe the ſame ſpirit, wh
is the ſpirit of faith, and perſwadeth
Conſciences to beleeue the great goo
neſſe and mercy of God towardes
Chriſt Ieſus, is alſo the Spirit of loue
doth enflame our hearts to loue ſo bo
tifull and mercifull a God, as did vo
ſafe (when wee were yet his enemies)
deale ſo graciouſly and louingly with
Nowe then, if by the motion of one
the ſame ſpirit, we doe by faith aſſu
know Gods goodneſſe towards vs,
the knowledge and true ſence thereo
loue him for the ſame; Needs muſt
follow obedience to his Law, and pe
tuall ſtudye to pleaſe him. Faith then
neceſsarily breedeth loue of God, and lo
bringeth forth obedience to his will.
*If any man loue me* (ſaith Chriſt) *he wil*
*my word*, *Iohn* 14. 23. This loue, I ſay,

deth Gods children to obedience, and is the root of all their good doings. For euen as nothing can keepe good children ſo much in obedience, as to knowe their Parents loue and good affection towards them; ſo nothing can more effectually moue true Chriſtians to the true feare of God, and to the performaunce of that which he requireth, then by the Goſpell to learn and to be aſſured of his vnſpeakable goodneſſe towardes them. Moreouer the ſame Doctrine that teacheth vs that by Gods free grace and meere mercie in Ieſus Chriſt, wee are become his children and heires of ſaluation; the ſame doctrine doth teach vs alſo, that the end and cauſe of this grace and ſpeciall fauour is, that we ſhould glorifie God in our mortall bodies ſo much the more, and not be ſlaues and ſeruants vnto ſin. No man ranſometh a captiue, to the end hee ſhould continue to ſerue his enemy. Chriſt hath ranſomed vs, not with Golde and Siluer, (as *Peter* ſpeaketh, 1 Epiſt. 1.) *but with his owne precious blood*, to the end wee ſhould be wholy employed in his ſeruice, and not

in the ſeruice of our luſts and corr
fections. This was the end of his in
tion, wherefore he tooke vpon him
ſins, with the curſe & condemnation
vnto them, that we being deliuered
the guiltineſſe of ſin, from the wr
God, and torments of hell, might b
peculiar people, ſanctifyed to ſerue
in holineſſe and righteouſneſſe al
dayes of our life, euer-more vnfain
acknowledging (as the truth is) tha
beſt ſeruice that we can doo, is vtte
no value, in compariſon of the leaſt o
mercies towards vs. Thus you ſee, h
little cauſe the Papiſts haue to ſlande
reproch this doctrine of the Goſpel
it gaue liberty and encouragement to
and licentiouſneſſe. But oh (ſay they)
talke much indeed of Good-works,
what vſe is there of doing Good-wo
if by them we cannot merit the fau
God and eternall life? For anſwer w
unto, we muſt know, that there are th
neceſſary and notable endes of do
Good-works, though this proud po
opinion of meriting, ſinke downe to

As firſt, that by the dooing of them wee may glorify God. Now God is glorifyed in our workes, when we do ſuch workes as he hath commaunded, not to aduance our owne eſtimation and credite among men, neither yet with any purpoſe to deſerue at Gods hands; but to expreſſe our obedience to his commaundements and thankfulneſſe for his great mercies & benefits towards vs, Vnto the which kinde of glorifying God, doth the Apoſtle exhort, 1 *Cor.*6,20. *For ye are bought*, ſaith he, *for a price, therefore glorify God in your body, and in your ſpirite, for they are Gods.* Secondly, we muſt do Good-workes, to approue our faith, & to make our calling & election ſure. For euery tree is knowen by his fruit, & goodworks are aſſured arguments, ſigns and teſtimonies, of a true faith; & therfore *Shew me thy faith*, ſaieth *Iames* ch.2,18. *out of thy works, & I will ſhew thee my faith by my works.* Thirdly, we muſt do good-works for the better winning & alluring of others to faith & obedience, according to that of Ieſus Chriſt. *Mat.*5, 16. *Let your light ſo ſhine before mē, that they*

Vſe. 3.

*may ſee your Good-workes, & glorifie yo*
*ther which is in Heauen*. And whereunt
greeth that of the Apoſtle *Peter*. 1. Pe
12. *Dearely beloued, I beſeech you as ſtran*
*and Pilgrims, abſtaine from fleſhly luſtes w*
*fight againſt the ſoule, and haue your con*
*ſation honeſt amongſt the Gentiles, that th*
*which ſpeake euil of you, as of euil doers,*
*by your Good-workes which they ſhal ſee, glo*
*fie God in the day of the viſitation*. And
ly, we muſt do Good-workes for the h
ping and comforting of ſuch as are
way in neede of our helping hand, acco
ding as heereunto tend the plentifull
cepts and exhortations of the Scriptur
as Luke 6. *Be ye merciful*, ſaith our Sauior
*as your heauenly Father is merciful.* Giue
ſayth he, *and it ſhalbe giuen vnto you*
many other, which are ſo often remem
red that I neede not heere ſtand vpon th
By this which hath bin deliuered, you
I truſt, now clearly, that althogh we h
and beleeue that wee are neither elect
nor iuſtifyed in regard of workes, but
grace and faith onely, yet condemne
not Good-workes (as the Papiſts ſlande

vs) but earneſtly teach and require, a true and lawfull doing of them, according to the will of God; *Knowing* (as the Apoſtle ſpeaketh. Eph. 2, 10.) *that we are the workmanſhip of God, created in Chriſt Ieſus vnto good-workes, which God hath ordained that we ſhould walke in them.* Let this then ſtande *Vſe.* for the laſt vſe and concluſion of all, that howſoeuer we hold it not a matter indifferent, whether we do good-works or no but that we be zealous in the accompliſhment of euery good duty, which the lord requireth of our ſeuerall places & callings: yet when there is any queſtion of ſaluation, we euermore take diligent heede (as we render Gods glory & our own good) that wee neuer truſt to our workes, but knowing & acknowledging the very beſt of them, to be doubtfull, corrupt, wauering, and vncertaine (and that the promiſes of God therefore do not depend vpon them, neither haue they any being at all in themſelues, and as they proceede from vs, that ſhuld moue God to make vs bleſſed.) Wee repoſe and ſettle all our confidence and hope of ſaluation, onely and altogether,

together in the free grace and mer
cy of God, through the righteouſnes
obedience of Ieſus Chriſt. The wh
grace, the Lord vouchſafe vs for his ſa
Amen.

## *The ſeauenth Sermon.*

**Verſe 7.** *What then? Iſrael hath not obtai-
ned that he ſought, &c.*

IN theſe words the Apoſtle concludeth his former argument, that not all the Iſraelites generally do belong to eterna life, bu[illegible] ſuch as are elected: as if he ſayde, what now remayneth to bee ſpoken? But onely the elect and faythfull, who by grace are called and ſeparated from the reſt, haue attained vnto ſaluation? and that the greateſt part of them which beare the Name of Iſraelites, al though with great zeale and endeuour they laboured and ſought for Righteouſneſſe and ſaluation, are yet notwith ſtanding, blinded and giuen ouer to a reprobate ſence, becauſe they ſought it s in Chriſt Ieſus, as they ſhould haue oe, but with a vaine truſt & confidence f their owne workes. This is the ſence f this concluſion.

Doct.1.

Now for the Doctrines, wee are firſt to obſerue in this generall point, that righteouſneſſe and ſaluation is onely in Chriſt Ieſus, in him alone to bee found, and not inherent in any man, nor to be had or obtained by any worldly or outwarde meanes. This beeing heere moſt manifeſt, in that the Apoſtle ſayeth heere ſo expreſſely, that both the elect, as the not elect, ſought after it. Whereby it is made manifeſt, that as well the elect, as the not elect, were without it, and had it not in themſelues. And this dooth the Apoſtle moſt notably confirme. *Rom.* 4, 2, 3. by the example of *Abraham*, who as hee there ſheweth, had all his righteouſneſſe by imputation. And nowe, if *Abraham* had no Righteouſneſſe of his owne, who elſe haue had it, (our Lord Ieſus Chriſtes perſon onely excepted) but *Abraham* had it not, for his righteouſneſ[illegible]

ion

was only by imputation, he was no
teous, and without ſinne indeed; b
ly accounted righteous; and the
much leſſe all others without excep
All the righteouſneſſe that is, or ca
man, without imputation of acco
from God, is properly nothing elſe
vaine confidence and perſwaſion of
teouſneſſe, that we are worthy of
loue, and deſerue his fauour, the wh
very deeds ſo far from rightly deſe
the name of righteouſneſſe; as that i
no better then preſumption and abho-
nable wickedneſſe before the face of G
The Apoſtle in the tenth Chapter, p
ly ſhewing, that ſuch a vaine and arrog
conceit of their owne righteouſneſſe, w
the principall cauſe of the reiection o
Iewes and of the cutting of them off fro
the couenant of grace. The Apoſtle
before his conuerſion, had a great conce
of his owne righteouſneſſe, but he was n
ſooner called to the faith of Chriſt, but
eſteemed it all to be but loſſe, and eue
dung, as hee profeſſeth. *Phil.* 3. 8.
therefore deſireth to be found before

not hauing his owne righteouſnes which is of the Law, *but that which is through the faith of Chriſt, euen the righteouſneſſe* (ſaith he) *which is of God through faith*: it being moſt ſure and certain, that ſo long as men haue any conceit of their owne righteouſneſſe, the righteouſnes of God in Ieſus Chriſt, neither doth nor can appertaine vnto them, theſe being ſo contrary the one to the other (as we ſhall ſee further hereafter) as that they cannot poſsibly ſtand together. And this is ſet moſt notably, *Pſalm 143, 2. Enter not into iudgement with thy Seruant: for in thy ſight ſhal none that liueth be iuſtified.* And Dan. 9, 7, 18. *We doe not preſent our ſupplications before thee, for our owne righteouſneſſe, but for thy great tender mercies.* And a little before, *O Lord righteouſneſſe belongeth vnto thee, and vnto vs open ſhame, as appeareth this day, &c.* True it is, that after regeneration the faithfull become holy & righteous in the ſight of God, hauing receiued the Spirit of ſanctification, for the renewing & reformation of their minds, and for the glorifying of God, and wor-

king of their own ſaluation, in the
of the ſpirit, in all goodneſſe, righte
nes and truth: but this righteouſne
ming by the grace of God, cannot
tearmed their own; and therefore 1
4, 7. *What haſt thou, that thou haſt no*
*ceiued? if thou haſt receiued it, why reio*
*thou as thogh thou hadſt not receiued it?* The
Lord God alone is properly righte
and holy, as *Pſal.* 145, 17. *The Lord is r*
*teous in all his wayes, and holy in al his w*
and all other, are righteous onely ſo fa
foorth, as they are made righteou
him. Now hee maketh men righteo
(as I noted before) by freely receyui
them into fauour, and by imputing
Chriſtes Righteouſneſſe to the forg
neſſe of their ſinnes, and to their iuſti
cation, planting alſo in their hearts,
true and liuely Faith, for the perticula
apprehending and applying of it acco
dingly. And they that are thus ma
righteous by God, haue no conceit of
ny righteouſneſſe of their owne, but
knowledging themſelues moſt wretc
and miſerable ſinners, and woorthy o

damnation, repoſe themſelues wholy & and all their hope in his meere mercy and free grace. All others on the contrarie, which do not wholy depend heerupon, but perſwade themſelues, that they haue ſome righteouſnes of their owne, whereby though not altogether, yet in ſome meaſure they deſerue Gods fauour, and are worthy of his loue: it is moſt certaine, that howſoeuer ſuch flatter & perſwade themſelues, yet is their eſtate moſt wretched & miſerable before the face of God, & as moſt wicked and vnrighteous perſons ſhall not faile (vnleſſe they repent in time) to be vtterly excluded from Gods kingdome, into the Lake that burneth with fire and Brimſtone, which is the ſecond death. And now, how rightly the papiſts come within this compaſſe, by their proud and arrogant opinion of merriting Gods loue, and in ioyning Woorkes with Fayth, that is, themſelues and their owne Righteouſneſſe, with Chriſt and his Righteouſneſſe, in the Queſtion of Saluation: It is moſt lamentable to conſider, as wee conſi-

Vſe.

conſidered more at large the laſt
And therefore this (in one worde)
now ſerue for the concluſion of th
nerall point, that laying aſide al op
of our owne righteouſneſſe, knowin
the truth is) that it is but meere vn
teouſneſſe before the face of God,
deſire to bee made partakers of ete
life; ſo let vs deſire with the Apoſtl
*Paule* to ſtand before God, cloathed
couered with the righteouſneſſe &
dience of Ieſus Chriſt; freely & thr
Gods meere grace and mercy imp
vnto vs, as if it were our owne. And
may ſuffice for the generall point. N
Doct.3 more perticulerly where he ſaieth,
*Iſrael obtained not that which he ſough*
we learn in the ſecond place, that ſo
tame, ſo reſolute, and immutable is
eternall Decree of God, as touching
uation, that whomſoeuer hee hath n
purpoſed nor ordained therunto, be
the foundation of the worlde; althou
they be neuer ſo deſirous of the ſam
do labour and apply themſelues neu
diligently, to become woorthy o

grac

grace and fauour of God of themſelues: and yet notwithſtanding their deſire and endeuour, as (through the want of the regeneration and ſanctification of Gods Spirite) it is vnſounde, and not ſuch a deſire and endeuour as it ſhould be, euen ſo alſo in vaine, and to no purpoſe. The *Iſraelites* (after a ſort) ſought earneſtly to obtain righteouſnes, grace and ſaluation, yea (and as the apoſtle ſaith, *Ro.* 10, 2. they had euen the zeale of God: and yet notwithſtanding (accord to the eternall and imutable decree of God) they being deſtitute of the grace & direction of Gods ſpirit, to ſeek & labour as they ſhould do, their expectation & endeuor tendeth to no other end, but by ambition to wrap thēſelues in greater tranſgreſſion againſt the Lord. So true is that ſaying of the Apoſtle. ch. 9. *That it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* But now, if any man obiect that this example of the Iſraelites, ſeemeth to reproue and accuſe the Lord of vniuſtice and vnrighteouſneſſe, in not ſuffering the *Iſraelites* to attain vnto righ-

teouſneſſe, ſeeing they ſought it ſo
neſtly: and that it is contrary to this
miſe of the Lord, *Math. 7. Aske and*
*be giuen you, ſeeke and ye ſhall finde, &c.* Th
anſwere is, that this ſpeech of the A
ſtle concerning the Iſraelites, ſeemed
deed to mans reaſon very hard, that
*Iſraelites* ſhould faile of that, which
ſo earneſtly laboured for; and as he ſ
keth againe, *Chap. 9. Could not attaine*
*to the Lawe of righteouſneſſe, though*
*followed the Law of righteouſneſſe*; yet
all this muſt wee know, that the Lo
God in this, deſerueth not in any
ſore to be accuſed of vnrighteouſneſſe
he being righteous in all his wayes,
holy in all his workes, as you heard
fore; and not *a God that loueth wic*
*neſſe*, as the Prophet ſpeaketh alſo. *P*
5, 4, 5. *Neither ſhall euill dwell with*
*The fooliſh ſhall not ſtand in his ſight, he h*
*all them that worke iniquity.* It remayn
alſo wholy at his owne choiſe, wheth
any ſhall be partakers of his mercy on
as *Exod. 33, 19. I wil ſhew mercie to wh*
*I wil ſhewe mercie, and wil haue compaſ*

*on whom I will haue compaſsion.* And beſides al this, there being ſufficient cauſes and reaſons of their reiection in themſelues, and in the maner of their ſeeking, which reaſons doth the apoſtle render. *Ro.9,32.* & are now in order to be conſidered. A firſt reaſon which the apoſtle rendereth, wherfore the *Iſraelites* obteind not which they ſought for, is, *becauſe they ſought it not by faith, but as it were by the works of the law:* and ſurely this is a moſt euident reaſon. For faith (as we muſt kno) was euermore the life and ſoule of al thoſe things that are preſcribed & commaunded in the law of God, inſomuch that whatſoeuer was at any time performed with a true & liuely faith (in the promiſed *Meſsiah* that was to come) the ſame was holy, and accepted before the face of God: but if on the contrary, it were deſtitute of that faith, although it carried neuer ſo faire a ſhew before the face of men, and in outward appearance were all one with that which was expreſſed and commaunded in the Lawe, yet it was but Hypocriſye and diſsimulation before the face of God Reaſ.1

in

in no meaſure accepted, but vtter
is hated of him, as *Rom.* 14.23. and *He*
*Whatſoeuer is not of faith is ſinne, and wi*
*out faith it is impoſſible to pleaſe God.* If
Iewes had performed the ceremoni
obſeruations, and morall precept
this law of God, with a conſtant hop
truſt to haue their obedience accepted
God, through the worthineſſe and rig
teouſneſſe of Ieſus Chriſt freely, and
the Lords meere goodneſſe imputed
to them, who (as the Apoſtle ſaith in
tenth Chapter) is *the end of the Law,*
*righteouſneſſe vnto euery one that beleeue*
then ſurely, they ſhould not haue ſayl
of perfect righteouſneſſe, grace and
uation, but becauſe (being puffed vp
with a vaine conceit of their owne righ
teouſneſſe) they ſought to iuſtifie them
ſelues, and to merite and deſerue the
uour of God, and becauſe beeing ig
rant of the righteouſneſſe of God)
went about to eſtabliſh their owne
teouſneſſe (as the Apoſtle alſo ſh
in the ſame tenth chapter) and ſo co
quently withall, had no true relation

reſpect in any thing they did vnto the imputation of Chriſtes righteouſneſſe, to haue their obedience accepted in him: therefore by this preſumption, in proudly taking that vpon them, which neyther themſelues, nor the beſt of all their progenitors, were euer able to accompliſh, they wilfully wrapped themſelues in infinite tranſgreſsions, yea and ſo, as they remaine euen to this day, moſt fearfully ouer-whelmed with the curſe of God, according as it is written, *Curſed is euery man that continueth not in all things which are written in the Booke of the law to do them.* VVhatſoeuer the law did teach, whatſoeuer it did command, and whatſoeuer it did promiſe, it alwayes aimed at Chriſt, and tended as a Schoole-maiſter (as the Apoſtle ſpeaketh, *Galath.3.*) vp to lead men vnto him, who alone is the perfection, the fulfilling & end of the ſame, and in whom alone, the Lord God hath eſtabliſhed true and perfect righteouſneſſe, yea and euen the fulneſſe and fountaine of the ſame. That wee acknowledging our owne weakeneſſe and inſuffici-

ency

ciency in the performance of the
of the Law, we might know and bele
that for his ſake onely and altogether,
are accounted righteous, all our o
righteouſneſſe (as the Prophet ſay
*Eſay* 64, 6. beeing but *as filthy Clou*
Whereas therefore the Iewes ma
no account of this free iuſtification,
ing offered vnto them in Ieſus Ch
would needes place and eſtabliſh per
Righteouſneſſe in their owne workes,
in the outwarde obedience and obſeru
tion of the Law; it is no maruell if th
loſt their labour, and were vtterly diſap
pointed of that which they ſought f
Much might be ſpoken, but heereby i
manifeſt, that true righteouſneſſe, g
and ſaluation, is obtained onely by fay
in Chriſt, and not in any meaſure by a
workes or obſeruations whatſoeuer: y
and which is more, that Faith and go
workes are ſo farre from concurring
beeing ioyned together, in the queſti
and action of Iuſtification, as that th
are directly oppoſite, and flat contrar
the one to the other. If the Iewes, b

ing vtterly voyde of all opinion of their owne Righteouſneſſe, and making no account of merriting any thing by their owne workes, had come vnto God, by Faith onely in Chriſt Ieſus, their eſtate ſhould haue beene moſt happy and bleſſed: but becauſe they either vtterly reiected Chriſt, or making no ſuch account of him, as of a perfect Sauiour, repoſed truſt and confidence, in part, or whollye in their owne actions; therefore they were depriued of the enioying of that, which they ſo much gloried vpon. For of all other people in the Worlde, they boaſted themſelues to be in the happieſt condition; and all others (in compariſon of them) but euen moſt miſerable and curſſed generations. And thus haue you heard the firſt Reaſon at large, wherefore Iſraell obtayned not that which hee ſought for, becauſe he ſought not for it by Fayth (as he ſhould haue doone) but by the Workes of the Lawe. The ſecond Reaſon, which the Apoſtle there rendereth, wherfore the Iewes obtained not that which they ſoght for, is in theſe Reaſ.

words, *For they haue ſtumbled at the ſt*
*bling ſtone*, that is, they were offende
the humiliation & low eſtate of Chri
perſon. The Apoſtle plainly giuing
vnderſtand, that foraſmuch as althou
the Iewes knew certainely by the Te
monies of the Scripture (as in *Eſay* 42,
and in many other places) in how gre
humility and meekeneſſe Chriſt ſhoul
liue vppon the earth. And that his King
dome and gouernment ſhould not be
earthly, but ſpirituall and eternal) accor
ding to the wordes of the Angell to the
Virgin *Mary*, Luke 1, 33. *He ſhal raign o*
*the houſe of Iacob for euer, and of his King*
*dome there ſhalbe no end.* And as himſelfe
ſpeaketh, *Iohn* 18, 36. ſaying, *My kingdo*
*is not of this world*; they yet notwithſtan
ding moſt fondly dreamed, and accor
dingly expected, that he ſhould com lik
a mighty Prince and Monarch, who
ſhould in outward reſpects, ſurmount al
worldly Empires, deliuer and ſet them
free from all ſubiection, furniſh them a
boundantly with all manner of deliciou
and dainty delicates, and maintain them

in an ydle and voluptuous kinde of life. And therefore at the firſt, they flocked vnto him in great number, as people exceeding ioyous, and glad of his comming. But when (within a little ſpace after their being with him) they conſidered his poore and meane eſtate, who yet as the Apoſtle ſpeaketh, 2 *Cor.* 8, 9, *For our ſakes became poore, that we through his pouerty might bee made rich:* they were highly offended at him, and thoght ſcorn to giue him any entertainment at all. Againe, when as they ſaw him conuerſant among *Publicans* and ſinners, preaching the kingdome of heauen to the poore & humble in ſpirit, diſcouering and reprouing the hipocriſie of the Phariſies, their ſuperſtitious affections, Traditions and deuiſes; they deſpiſed & perſecuted him with many outragious reproaches, euen vnto the death, as an vtter enemy to the Law of God, and not worthy to liue vpon the earth. Thus you ſee, howe the Iewes ſtumbled at Chriſt, and therefore conſequently, no maruell at all, though they failed of their expectation, and ob-

tained not that which they ſought
It being moſt ſure & certaine (as we
neceſſarily obſerue yet a little furthe
the conſideration of this reaſon ) tha
our Lord Ieſus Chriſt is a mercifull Sa
uiour, and redeemer of all thoſe from
guiltineſſe of their ſinnes, and from
curſe and wrath of God due to their ſi
which are not aſhamed of his humilia
on and meekneſſe, but in humbleneſſe
ſoule, do confeſſe and beleeue him to
the ſon of God, and the promiſed *Meſſi*
and deliuerer, and by a true & liuely fai
do take hold vpon the free grace & me
cy of God in the imputation of his righ
teouſnes for their perticuler reconcilia
tion & ſaluation, according as hee ſayth
*Mat.* 11, 6. *Bleſſed is he that ſhal not be off*
*ded in me.* And Ioh. 6. *Hee that beleeueth*
*me, hath eternal life*; euen ſo on the co
trary, whoſoeuer are either offended
his croſſe & poore eſtate, or making a
count to obtain the fauor of God, and e
uerlaſting life, in part or in whol, by the
own righteouſnes, or by any other mean
whatſoeuer, & not by faith onely in hi

obedience & ſanctification: vnto al ſuch is Chriſt a ſtumbling blocke, whereat they ſtumble & fall to their vtter confuſion, without euer being able to recouer thē-ſelues. Heerof I ſay again, we haue a fearfull preſident in the *Iewes*, very deſirous of the comming of Chriſt before he came; but when he was come, they would not receiue him, as *Io.* 1, 11. *He came to his owne, & his owne receiued him not.* They boaſted themſelues to be the church of God, and yet the greateſt part of them, eſpecially the Prieſtes, the Scribes and Phariſies, which had the gouernment of the church, were his deadly enemies, and moſt vnworthily & deſpightfully reproched and reiected him from them, and therefore were worthily reiected themſelues from the couenant of Gods grace eternally, according to the prophecie of iuſt *Simeon*, foretelling as *Lu.* 2, 34. *That he ſhould be the fal & riſing againe of many in Iſrael*, yea euen for the fall of ſo many, as by ſuch Infidelity & ſcornefulneſſe ſhould ſtumble at him, and refuſe to take his yoake vpon them, and not onely if they be vnbelee-

uing Iewes, but of whatſoeuer N
and people throughout the world,
ſoeuer they be, that deny his goſpe
ſecute his members, or being puff
with any conceite of their owne rig
teouſneſſe, repoſe not their hope of e
life onely, in a true and liuely faith i
named: all ſuch I ſay generally, and w
out exception do ſtumble at Chriſt
all theſe, if they continue (as the I
do) without true repentance, mu
neceſſity periſh for euermore, accor
to this generall ſentence of the Lor
ſelfe, ſpeaking after this manner of h
ſelfe, Matthew. 21. 44. *Whoſoeuer ſhal fal o*
*ſtone, he ſhal be broken: but on whomſ*
*it ſhal fal, it wil grinde him to powder.* T
and by theſe reaſons, I truſt, you m
well diſcerne, how rightly the Apo
ſayth heere of the Iewes, that they o
ned not that which they ſought for
ſo conſequently, that it is a moſt c
truth, that the foundation of electio
ſaluation, is comprehended onely i
meere mercy of god, and not in any r
teouſneſſe, that may either be with

with

without [illegible], that it is to be attributed neither to our will, nor to any workes or actions that we can doe, that we are in the ſtate of grace and ſaluation, but the whole praiſe and glory thereof, ought of right to be imputed to the free goodnes and mercy of God. According as beſides this example of the *Iſraelites*, who ſought much and found nothing, whereas the Gentiles ſcarſe ſet a foote forward, and yet obtained the price, this may bee enlarged by diuers other. They which cam at the firſt hour into the Vineyard, *Mat.* 20,10. did labor moſt, but yet they which came at the eleuenth houre, were rewarded as well as they. The working will of the Phariſey, *Luke* 18, 14. ſeemed to bee beſt, but yet the Lords will was, to preferre the poor Publican before him. The elder Sonne, *Luke* 15, 23. had a better will to tarry with his Father, and ſo did indeed, but yet the fat Calfe was giuen to the younger ſon which ran away. By all which examples, we may ſee (as I noted before) that election and ſaluation [illegible] not by the will and endeuour of man, but

by the will of God onely and alto
as it pleaſeth him to accept and di
according as *Iohn* 1,13. it is ſaid, tha
faithfull are not made the Sons of G
*By the wil of the fleſh, nor of the will of m*
*but of God*; though men do labour ne
ſo much, and apply al the powers and
culties both of their ſoules and body
day & night, neuer ſo diligently, to ma
themſelues worthy of Gods loue, yet i
this reſpect they do but loſe their trau
when they haue done al they can, it mu
proceed freely of Gods meere grace a
goodwil, or elſe they can neuer inioy th
ſame. Now to come to ſuch vſes as thi
doctrin doth afford vs; firſt it directly te
*Vſe* 1. deth to confute the groſſe aſſertion o
the papiſts touching freewil, wheras the
hold & affirme, that the cauſe of our ele
ction & ſaluation is not of our ſelus, bu
in our ſelues, and that by nature we ha
ſuch an abſolute power abiding in vs, a
that we are able freely either to take o
refuſe as we thinke good, and ſo there
to deſerue our ſaluation. As touchi
which blaſphemous aſſertion, foraſmu

as this text dooth manifeſtly confute it, vtterly depriuing man of all ſparks of deſerts, although he ſeeke and labor neuer ſo much, I neede not therefore ſtande much vpon it. Onely whereas they obiect and ſay, that if man haue no Free-will to that which is good, then is he no better then a ſtocke or ſtone: I anſwere, that although we haue no power of our ſelues to thinke a good thought, yet being guided and directed by the Spirite of God, we are able to do all things: to the which dignity, ſtocks and ſtones can neuer attaine vnto, as *Rom.* 8, 14. *As many as are led by the ſpirite of God, they are the Sons of God.* And for this cauſe, ſaith alſo the Lord by the Prophet *Ezek. that he wil cauſe his people to walk in his waies.* So then if the Lord be preſent with vs by his ſpirit, we ſhal haue good thoghts, good affections, holy purpoſes & endeuors, we ſhal *loue the Lord with al our heart, with al our ſoul, & with al our mind*, but if the lord aſſiſt vs not with his heauenly grace, we ſhall haue no good thought, affection, purpoſe, or endeuor at al, much leſſe any

wellot

action that can bee good and holy in the ſight of God. *Herein is loue* (ſaith S. Iohn) 1 Epiſt. 4, 10. *not that we loued God, but that he loued vs.* Now if he loued vs before we loued him (as the Apoſtle ſaith expreſly) then is it moſt plaine, that our Loue towards him, could not bee, becauſe of his louing and electing vs: neither is it to any purpoſe, that they make a diſtinction betwixt the principall and the ſecondary cauſe, ſaying, that the grace & aſsiſtance of God, is the principall cauſe, and that the ſecondary cauſe of our conuerſion, conſiſteth in our owne wil: Whereas it is moſt certaine (the Apoſtle in this preſent verſe prooueth moſt clearly) that our election, calling, and iuſtification, lyeth wholy and only in Gods mercy, and not either wholy, or principally, or any thing at all in our owne will, but whome God hath elected before time, them he calleth and iuſtifyeth in time, and being of them ſelues vnwilling, by his grace he maketh them willing to come vnto him, and to walke in holineſſe, whereunto hee hath elected them. Whereupon it plainely followeth, that man hath no free-will, vntil it be freed by Gods grace, our own wil can work nothing in our conuerſion vntill it ſelfe be conuerted: wee haue no power to chaunge our will into better, vnleſſe this prerogatiue be giuen of god.

*Vſe 2.* As this aſſertion of the Papiſts is heerby thus clearly confuted, euen ſo dooth the Doctrine teach vs further, that being aſſured through the witneſſe of Gods ſpirit in our hearts, that wee haue attayned that which we ſought for, that we are in the ſtate of grace, mercy, and ſaluation; we muſt be ſo farre from attributing this bleſſed condition to any worthineſſe or deſerts of ours, as cleane contrary-wiſe, wholy and altogether to the meere goodneſſe and free loue of God in Ieſus chriſt confeſsing (as the truth is) that if hee had not preuented vs with his grace, and extended his mercy, before wee had any affection to ſeeke him, as we are by nature the children of wrath; ſo ſhould wee for euer haue remained in the ſtate of condemnation. And heerewithall alſo, that we bee ſo farre from taking occaſion or

encouragement, by this ſpeciall fa
ſleepe in ſin & ſecurity, as by natu
are inclined, as cleane contrariwiſe
inflamed with ſo much the more fe
zeal to glorify god in the fruits of th
rit, in all goodnes, righteouſnes &
all the daies of our life, according t
ſeueral places & calings, & the diuer
caſions that are offred. Next, al me
Vſe 3. heer to be admoniſhed, that they ta
ligent heed (as they tender the glori
God, & their owne ſaluation) what th
ſeek & labor for, and how they labor
endeuor to accompliſh that which th
wold haue. For if the *Iſralites* loſt the
bor, & if God diſappointed them of th
expectation, yea although they ſoug
for righteouſnes and ſaluation, becau
they ſought it not aright, but in their ſe
king diſpleaſed God, it is clearly & re
lutely to be concluded from hence,
frō their example, that much more ſhal
ſuch loſe their labor, & be diſapointed
their purpoſes, which ſeek after things
uil, vaine, & prophan, which labor for th
accompliſhing of their own corrupt wi
and vnregenerat affections, to the diſho
nor of God, & to the troble, hurt or ve

ation of his ſeruauntes: it is out of queſtion I ſay, that howſoeuer God ſuffer ſuch vngodly ones for a time, yet ſurely (ſeeing he diſappointed the *Iſraelites*) he cannot chuſe, but that acording to his righteous iudgements, he muſt alſo diſapoint them & continuing without repentance, vtterly confound them (at length) from the preſence of his maieſty, & from the glory of his power. Furthermore, ſeeing the *Iewes* failed of righteouſnes & ſaluation, because they ſought it not by Fayth in Chriſt, it highly behoueth vs to beſeech the Lord for the planting & eſtabliſhing of a true & liuely faith in our hearts, the ſame being as it were the ſtaffe & ſtay of our ſaluation, inſomuch that whoſoeuer is indued therwith, and continueth conſtant & vnmoueable therin, it is vnpoſsible that ſuch a one ſhould periſh: whereas on the contrary, whoſoeuer is deſtitute & void thereof, & ſo continueth, it is as vnpoſsible that ſuch a one ſhoulde be ſaued. Foraſmuch as there is no knowledge, nor any other gift or grace whatſoeuer it bee, that can poſsibly ſtande

*Vſe* 4

before the iudgement ſeate of God, wherevnto any promiſe of ſaluation is annexed, but onely this Faith, not as it is a quality in vs, or an action in our ſoule, but as it is ſanctified & ſet a part by God to bee the onely inſtrumentall meanes whereby we aprehend the grace & mercy of God, and apply perticulerly vnto our ſelues the righteouſneſſe & redemption of Ieſus Chriſt. So that theſe two, Faith, and Chriſt Ieſus crucified, muſt alwayes concurre and be ioyned together; and in whomſoeuer they do concurre and are ioined together, that man may rightly be ſaid to be iuſtified, and to ſtand vpright in the way of ſaluation. But oh (ſay the Papiſts) you boaſt much of faith only in Chriſt, to righteouſneſſe and ſaluation; but where can you finde in all the Scripture, the word onely to bee ioyned with Faith, in the queſtion of Iuſtification? For anſwere whereunto, wee ſay, that although the word only, be not expreſly ioined with faith in any one place, yet the ſence and ſubſtance thereof is eaſily to be found in many places; all being

Negatiue, and plainly excluding workes in his behalfe, as Rom. 3, 21, 28. *The righteouſneſſe of God is made manifeſt without the Law.* And a little after, *without the workes of the law.* Epheſ. 2, 8. *Not of your ſelues, not of workes.* Rom. 4, 6. *God imputeth righteouſneſſe without workes.* Ro. 9, 11 *Not by workes.* Tit. 3, 5. *Not by the workes of righteouſneſſe which he had done.* Vpon the view and conſideration of all theſe places, wee may clearly conclude, that they import as much, as fayth onely, for all workes of the Law, and euerie other thing being vtterly excluded, what doth or can remaine but Faith alone? Laſtly, ſeeing the Iewes therefore obtained not that which they ſought for, becauſe in ſeeking they ſtumbled at Chriſt, and became offended at his humiliation & low eſtate; that therefore wee take diligent heed (as we tender the glory of God and *Vſe. 5.* our owne ſaluation) that we neuer enter into the conſideration of the goſpell and Religion of Ieſus Chriſt, nor take vpon vs the profeſſion of the ſame, with any carnal or worldly reſpect, as if our eſtate and condition in this world, ſhould therby any thing at al bettered or [illegible] ded. For ſo long as we carry ſuch [illegible] and affections, we ſhall ſee nothing [illegible] in the goſpel and religion of Ieſus Chriſt, but ſufficient matter to be vtterly diſcouraged and out of heart. For euen as [illegible] Lord Ieſus Chriſt himſelfe, during the time of his continuance in this world, carried no ſhewe at all of any outward pomp or dignity, but as the apoſtle ſaith *Phil. 2, 8. Took on him the forme of a ſeruant, humbled himſelfe, & became obedient* [illegible] *the death, &c.* Patiently endured mocking, buffeting with fiſts, & whatſoeuer the wicked & malicious enimies could [illegible] practiſe againſt him, euen ſo, is this [illegible] peciall drift, whereat the doctrine of [illegible] goſpel aimeth, that we ſhould be [illegible] according to his example, and be like[illegible] to him in ſufferings, before wee can [illegible] partakers of his Glory: and that who ſoeuer will not take vp his Croſſe and follow him, is not worthy of him. [illegible] crieth out that they are bleſſed, not [illegible] are of a proude and arrogant heart, [illegible] who are poore in Spirit, as *Mathew.* 5, 3. *Bleſſed are the poore in Spirite, for theyrs is the kingdome of Heauen.* It promiſeth comfort, not to ſuch as liue according to their owne hearts luſt, but to ſuch as ſigh and grone vnder the waight and heauy burthen of their ſinnes, as *Math.* 11, 28. *Come vnto me, al ye that are wearie and laden, and I wil eaſe you.* It ſaith not they are bleſſed, who enioy the riches, the dainties and delectable thinges of this life, but as wee may ſee alſo in that *Mat.* 5, 10. *Who hunger and thirſt after Righteouſneſſe.* Not ſuch as liue careleſſely and ſecurely at eaſe, and in peace, but who *Suffer perſecution for Righteouſneſſe ſake.* So farre is the Goſpell from ſatiſfying the earthly affections and expectations of fleſh and bloode, and ſo much will they be deceyued, which take vpon them the profeſſion thereof, vppon any carnall or worldly conſideration. According as howe fearefully the Iewes thus ſtumbled at Chriſt, yea euen to the breaking and bruſing of them to peeces, wee haue ſufficiently conſidered in that

already ſpoken. For this cauſe moſt
bly ſpeaketh the Apoſtle, 1 *Cor.* 1,
*We preach Chriſt crucified* (ſaith hee)
*the Iewes a ſtumbling blocke, and v*
*Grecians fooliſhneſſe, but vnto them th*
*called both of the Iews & Grecians, we p*
*Chriſt, the power of God, and the wiſe*
*God.* They that in humbleneſſe of ſ
and without being aſhamed of his c
do faithfully beleeue in him, and ack
ledge his Goſpell, all ſuch ſhall find
ſame Goſpell to be vnto them a wo
life; yea euen the mighty power o
to the ſaluation of their ſoules: but
ſoeuer neglect or diſdain to repoſe
truſt and confidence in his redemp
and to take his yoake vpon them :
all ſuch will he be found ſuch a ſtum
ſtone, and ſuch a rocke of offence wh
at they ſhall ſtumble and fall to the
ter confuſion, without euer beeing
to recouer themſelues againe, acco
to that fearfull ſentence of our Lo
ſus Chriſt, in *Math.* 21. which I re
bred before. But nowe, as the Iew
iected Chriſt, and were offended

be

because hee ſatisfied not their expectations in the matters of the world; euen ſo ſtandeth the caſe with many at this day. If the Goſpell did bring eaſe, peace, and proſperity; If it did promiſe worldly riches, pleaſures, and delectations, then ſhould Chriſt haue followers and Diſciples enow; but becauſe it is commonly accompanyed with trouble, perſecution and diſquietneſſe, acording to the words of our Sauiour Chriſt, *Mat.* 10, 34. where he ſayth in plaine tearmes, *That hee came not to ſend peace, but a ſworde*; becauſe it exhorteth men to mortifie their affections, to bee humble and lowly minded, teacheth them, that through many Tribulations they muſt enter into the kingdome of heauen, and that ſo long as they bee zealous in the profeſſion and obedience of the Goſpell, they ſhall be ſure to be hated, deſpiſed, reproached, and perſecuted of prophane and worldly minded men. And becauſe the Riches and pleaſures which it promiſeth are not preſently to be enioyed, but with Fayth & patience to be expected and hoped for, neyther that are of this worlde, [illegible]e and tory, but ſpiritu[illegible] eternal. He by it comes to paſſe, that the Flock Chriſt is ſuch a little Flocke; this i Reaſon wherefore ſo few goe in at ſtraite gate, that letteth into life; and many on the other ſide, that ſtumble Chriſt, and run headlong in the bro way which leadeth to deſtruction. then, for the concluſion at this how highly it ſtandeth vs vpon, to and beſeech the Lorde, ſo to furn with true Fayth in Chriſt, and wit other ſanctifying graces of Gods Spi that wee may euermore ſeeke after teouſneſſe and ſaluation aright, and as in due time our godly deſires may fulfilled, to the glory of God, and to euerlaſting peace and ioy of our ſoule euery true Chriſtian heart, may eaſily perceiue, and conclude with himſelfe.

It followeth in Verſe 7.

*But the election hath obtained it, and the reſt haue beene hardened.*

IN theſe wordes, the Apoſtle ſheweth the Reaſon wherefore *Iſrael* generally attained not vnto that which it ſought for; as namely, becauſe they were not al generally elected, but the greateſt part eternally reiected and forſaken. Wherein wee are firſt to obſerue this general point; that as the Lord God before the Foundation of the Worlde, hath freely elected in Ieſus Chriſt, all thoſe generally, and without exception, that are and ſhall bee ſaued; euen ſo, in due and conuenient time, dooth hee cal and ſeparate them from the reſt, whom he doth not acknowledge for his owne, and not onely planteth in their hearts, a true and liuely Fayth, in the promiſes of Gods Doct. 1.

grace and mercy, to the free and pe
ler forgiueneſſe of their ſinnes, to
Iuſtification and eternall life; but ſo
as that they became zealouſly enfla
to glorifie God in the fruits of the S
in all goodneſſe, righteouſneſſe &
according to their ſeuerall places &
ling, and the diuers occaſions that are
fered: And as before the foundation
the world, he hath on the contrary
nally reprobated all ſuch withou
ception, which do not belong to ete
life; euen ſo, from time to time, acc
ding to his iuſt and righteous Iudgm
doth he with-hold from them the
of his bleſſed Spirit, ſo as they can
ther beleeue truly, nor embrace the D
ctrine of the Goſpel when it is preache
vnto them; nor glorify God, nor ſeal
aſſurance of their owne ſaluation, in
performance of any duty of obedien
which he requireth at their hands. Thu
ſtood the caſe with the Iewes; Some
them beleeued in Chriſt, and ſo attain
to righteouſneſſe and ſaluation, &
were ſuch as were ordained to eter

life, as *Acts* 13. 48. *As many as were ordained to eternall life, beleeued*: but some of them were hardned, giuen vp to a reprobate ſence, and neyther did nor could beleeue, for the attaining of righteouſnes and ſaluation, but moſt fearfully remained in the ſtate of condemnation. ¶ As many as haue their eyes opened, & their hearts ſanctified by the ſpirite of God, in the miniſtry & preaching of the goſpell, all ſuch haue (whiles they are heere) a pledge and earneſt of that eternall life which is to come; and as many as haue their eyes blinded, and their hearts hardned in this world, and ſo continue: ſuch can haue no ſounde hope or perſwaſion that they ſhall liue to life and ſaluation. For as the Apoſtle moſt notably ſayeth, 2 *Cor.* 4. 3. 4. *If our Goſpel be then hid, it is hid to them that are loſt, in whom the God of this world, hath blinded the minds, that the light of the glorious Goſpel of Chriſt, which is the image of God, ſhould not ſhine vnto them.* Such as are puffed vp with vaine conceit of their owne righteouſneſſe, make account to iuſtify themſelues, and that (if

not wholy, yet in part) they doe de
Gods fauor, and are worthy of his lo
ſuch doth the Lord worthily, and ac
ding to Iuſtice and iudgment, both b
and harden, and ſo as they neuer ar
to the eſtate of grace, mercy, and ſal
on. But ſuch as laying aſide al conce
their own righteouſneſſe, repoſe al th
hope and confidence of righteouſ
and ſaluation, in the righteouſneſſe
obedience of Ieſus Chriſt, freely an
Gods meere grace and mercy imp
vnto them, and who being humbled
caſt downe with a ſerious ſence and
ſideration of their ſinne and wret
eſtate, and who ſighing and groan
vnder the burthen of their corruptio
do earneſtly deſire releaſe & deliueran
from the ſame; all ſuch moſt gracio
receyueth he to the partaking of his ſp
ciall loue, imputeth vnto them the rig
teouſneſſe and obedience of Ieſus Chri
and ſo as they remaine altogether wi
out all danger of condemnation. The
are ſuch as Chriſt, *Mathew* 5,3. doth ca
*Poore in Spirit*, and who in the iudgm

of the worlde, as the Apoſtle ſpeaketh, 1. *Cor.* 3, 18. are accounted but fooles, & whom our Lord Ieſus Chriſt alſo, *Math.* 11, 28. terming weary and laden, moſt louingly exhorteth to come vnto him ſaying; *Come vnto mee all ye that are weary & laden, and I wil eaſe you.* Theſe I ſay are they, whoſe eyes it pleaſeth the Lord to illuminate in the Miniſtery and preaching of the Goſpell, euen as hee enlightened the eyes of the Blind-man, *Iohn* 9. when hee diſcouered himſelfe vnto him to be the ſonne of God, according as in this ſence, moſt notably ſayth the Apoſtle, 2 *Cor.* 4, 6. *That God giueth the light of the knowledge of the glory of God, in the face of Ieſus Chriſt.* For as ſoone as the hart is conuerted vnto God, *The vaile* (as the Apoſtle calleth it, 2 *Cor.* 3, 15.) *is taken away*; and this comfortable voice of the Sonne of God, ſoundeth alowde; *The dead ſhal liue*, as *Iohn* 5, 21. *As the Father rayſeth vp the dead and quickeneth them, ſo the Sonne quickeneth whome hee will.* But now, that the Doctrine of the Goſpell, which is onely in it ſelfe the ſa-

uour of our life, and the power of
to ſaluation, ſhould thus be a ſauou
life, and a worde of ſaluation; bu
ſome, and a ſauour of death, to the
and deſtruction of many that hear i
effectuall to open the eyes, and to ſa
fy the hearts of ſome) and to blinde
eyes, and harden the hearts of oth
This commeth to paſſe, as in the Lo
ſpeciall loue and fauour toward his
and choſen Saints, in regard of wh
reioyceth our Lord Ieſus Chriſt,
21. and giueth thankes to his Hea
father; euen ſo thorough his iuſt Iu
ment vppon the malice, infidelity,
phariſie, and hard-heartedneſſe of
conceited perſons, as many ſuch
are, who are ready to take offence
uery good thing, and to peruert the
to their deſtruction; yea thus taking
caſion by the word of life and health,
haue their venom ſtirred vp, for the
ſoning and infecting of their ſoules
bodies, much more dangerouſly then
ſore; no otherwiſe then a ſore eie by
light of the Sun, and by looking ſtedfa

ly vpon it, becommeth much worſe and more incureable then it was before. It is therefore vndoubtedly to bee accounted a manifeſt argument of Gods ſpeciall loue, if when we heare the word of God preached, we perceiue our eyes to be opened for a right diſcerning of the truth, as alſo our hearts prepared and ſanctified for a religious embracing and entertaining of it. The which opening of the eyes, and ſanctifying of the heart, not to be a worke of Nature, but a ſpeciall gift and grace of God, beſides the Teſtimonies already alledged, *Iohn the Baptiſt* Ioh. 3, 27. doth plainly declare; *A man can receiue nothing* (ſaith he) *except it be giuen him from heauen*. And ii. Cor. 3, 5. *We are not ſufficient of our ſelues to thinke any thing as of our ſelues, but all our ſufficiencie is of God*. And 1. Cor. 2, 14. *The naturall man perceiueth not the things of the Spirit of God: for they are fooliſhneſſe vnto him*, &c. And heerewithall, foraſmuch as it is not in our power, to diſcerne aright of the high and heauenly miſteries of gods kingdome contained in his word; but this is

*Vſe.* 1

*Vſe*

a ſpeciall prerogatiue proper to Gods children, that therefore in the of God, we bee duely mindfull to this ſpeciall grace at the handes of G that comprehending with all Saints (a the Apoſtle ſpeaketh, *Ephe. 3. 18*) what *the length and bredth, heigth and depth* ſeeing clearly before our eyes, wh Lord requireth at our hands, what ought to do to pleaſe God withall, what to auoide, leaſt hee be diſpleaſed we may bee religiouſly carefull to pr for grace and heauenly aſsiſtance, for the glorifying of his Maieſtye in our mortall bodies accordingly, all Reaſons and Objections of fleſh and blood, being vtterly mortified and laid aſide. Thus much generally.

Doct. 2 Nowe more perticulerly we learne from hence, firſt, that the cauſe of obtaining Iuſtification and ſaluation is without vs, and not within vs; that is to ſay in gods predeſtination and free mercie, and not in the merite of any Workes of ours; for heere (as you ſee) is an vtter oppoſition betwixt election and Workes. *The Election* (ſayeth Saint ſayth) *hath obtained it*. Marke the wordes well, he dooth not ſay *the Elect*, but *the election hath obtained it*. As if hee ſhould haue ſayde, euen God himſelfe, hath effected and brought it to paſſe, and that whereas the elect enioy it, it is not thorough any thing them-ſelues haue done, but altogether through the Lords free goodneſſe, and meere mercy, according to that of the Apoſtle, 2 *Tim.* 1. 9. *Who hath ſaued vs* (ſayth hee) *and calling vs with an holy calling, not according to our workes, but according to his owne purpoſe & grace, which was giuen to vs through Chriſt Ieſus, before the world was*. And in another place, of his owne meere mercy and grace, through Fayth in Chriſt his Son, hath hee choſen and preferred vnto life whom hee will haue to be ſaued and accounted among the iuſt. So many of the Iſraelites as belonged vnto Gods election, as they ſought for Righteouſneſſe and Saluation, through fayth onely in the promiſed *Meſsiah*, ſo they fayled not moſt effectually to obtaine the ſame: Whereas on the contrarie, if

they had not beene elected, then as th
coulde not poſsibly haue ſought it i
this matter; ſo had it beene as vtterly
poſsible for them to haue atteined th
vnto, and therefore it is well tranſla
not the elect, but by a figure *the el*
*hath obtained it*, that ſo (as I obſerued be-
fore) the free loue and goodneſſe of God
might appeare to be (as it is indeed) th
higheſt cauſe of all, the Originall and e
ficient (I ſay) not onely of our election
but of our Redemption, Calling, Iuſti-
cation, ſanctification, and of whatſoeuer
elſe may any way belong to the ſealing &
aſſurance of eternall life; according to
this effect, I haue already ſpoken at large
in another place, and therefore need n
heere ſtand longer vpon it. Onely in a
word or two; I will make ſome further
vſe thereof, and then proceede to that
which followeth. Firſt, ſeeing as God
hath elected ſome to ſaluation, ſo hath
he alſo laid down the meanes in his word,
whereby we may come to the knowledg
of our perticuler election; that therefore
(as S. *Peter* counſelleth, 2. Epiſt. 1, 10) we

giue all diligence, *To make our calling and election ſure.* In the worlde men are carefull and painefull enough to make aſſurance of Lands and goodes vnto themſelues & their poſterities: what a ſhame is it then for vs, that we ſhould be ſlacke in making ſure to our ſelues the election of God, which is more worth then al the world beſides? Now how we ſhall come to this aſſurance, the ſame holy Apoſtle a little before in that very chapter, doth moſt familiarly teach. *In that ye flee* (ſaith he) *the corruption which is in the world through luſt, therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindneſſe, loue: For if theſe things be among you and abound, they will make you that ye neuer ſhalbe idle nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt.* And a little after, *If ye do theſe things* (ſaith he) *ye ſhal neuer fal.* So then, if we perceiue our ſelues to be endued with a true and liuely Faith in Ieſus Chriſt, to the particular forgiuenes of our ſins, to iuſtification and eternall life; and withall feele our ſelues guided and directed by the ſpirit of God to the works and effects of faith in all goodneſſe, righteouſneſſe, and truth, according to our ſeuerall places and callings, and the diuers occaſions that are offred, then haue we comfortable aſſurance, to the ineſtimable peace and ioy of our ſoules; that we are of the number of them whome God hath elected before the Foundation of the world, and ſo ſurely ſetled in the ſtate of grace, mercy & ſaluation that nothing ſhalbe able to make void the ſame; whereas contrariwiſe, if wee feele not theſe effects, if we want this faith, and haue not this gracious direction of Gods ſpirite, how diligẽtly ſoeuer we may otherwiſe ſeek it, & how deſirous ſoeuer we may otherwiſe be of grace, righteouſnes & ſaluation, yet with the *Iewes* ſhall wee but loſe our labor, & neuer attain the end of our deſire. After this maner if we examine our ſelues, and the ſtate and condition of the time wherein we now liue, ſhal we ſay that they haue a true and liuely faith in Chriſt Ieſus, who neither knowe what Chriſt is, either touching his perſon, or touching his office? or ſhall we ſay, that ſuch are guided by Gods ſpirit, and ioyne vertue with their faith, who are ſo far frõ flying the corruption that is in the world through luſt, as that they luſt after euery thing that is euil therein? who are either vain ſwearers, drunkards, whoremongers prophane ſcoffers, vaine boaſters, giuen to contention, back-biting, or ſuch like? Surely theſe, & ſuch as theſe are, do not walk in the way of righteouſnes & ſaluation, & therefore (ſo long as they remain ſuch) can neuer poſſibly attaine vnto it, they folow the corrupt luſts & affections of their own harts, which muſt of neceſſity tend at length to the vtter confuſion of both their bodies and ſoules from the preſence of Gods maieſty, and from the glory of his power. Secondly, this aſſurance of election, which I haue ſpoken of, is moſt forcible to bring vnto all ſuch *Vſe. 2* as haue it, moſt notable matter of endles

conſolation. For as they are heere
out of doubt, that they cannot p
(becauſe as Gods Nature is vnch
able, ſo is his counſell and will : ) ſo
ing in time called, regenerated, an
ctifyed (as all Gods elect are and ſh
they heereby become alſo priuiled
from ſo ſinning & going aſtray as o
do. For why ? the ſinnes and tranſg
ons which they commit, are neuer
their calling and ſanctification) wi
purpoſe of heart, as are the ſins & t
greſsions of wicked and vngodly m
but through infirmity, negligence, i
rance, forgetfulneſſe, and not with
delight or affectiō of ſinning. The d
of their hearts, and the endeuors of
liues, being ſet to ſerue and pleaſe
according to his worde, howſoeuer (a
the Apoſtle ſpeaketh of ſuch, *Ro. 7.*) th
cannot performe it as they would. An
hauing thus thorough infirmity paſſ
their boundes, they will not obſtinat
defend and iuſtifie that which they
be amiſſe, but with greefe and ſorrow o
heart, bewayle and deteſt it. VVhe

the contrary, when either the conſcien-ces of the wicked do reproue them, or others doe exhort and admoniſh them; Nay although the ſinne whereof they are guilty be neuer ſo manifeſt and appa-rant; yea and ſo as all men cry ſhame vp-on them for the ſame, yet will they not bluſh, nor be aſhamed themſelues; they will iuſtify it, and ſtill hold on it, till they haue made their faces *As ſtrong as a ſtone, and as hard as the neather Milſtone,* as it is *Iob* 41,15. So you ſee heere another no-table Vſe of the certainty of Gods electi-on. It ſo aſſures Gods children of eter-nall life, that nothing can ſeperate them from the enioying of it. And it doth pri-uiledge and preſerue them from com-mitting ſuch ſinnes as the wicked and vn-godly do fall into. It followeth in the ſe-cond place, *And the reſt haue bin hardned.* When he thus addeth of the reſidue that *They haue bin hardned.* The ſence of the words being conſidered before, the par-ticuler point of Doctrine is this, that re-probation is the very tree, root, & foun-taine of blindneſſe and hardnes of heart, Doct.

for the wicked beeing forſaken of G
can do nothing in all their deeds, w
and counſels, but prouoke, heape, a
pull vpon them the curſſe and wra
God. How on the one ſide, God is fa
to harden the wicked and vngodlye Re
probates, and how on the other ſide the
harden themſelues, we haue ſufficient
conſidered, in that which hath bee
ſpoken at ſundry times before, and we
ſhall haue fit occaſion to call ſome par
of it to minde agayne, in the Verſe ne
following; and therefore, I wil not he
ſtand vppon it, but onely proceede to
ſhew according to the mayne ſcope and
drifte of the Apoſtle in this preſent tex
that as the Reprobate, through the iuſ
Iudgement of God vppon them, haue
neuer the grace to ſeeke for Righteouſ
neſſe and Saluation, as they ſhould doo,
with a true Fayth in Chriſtes name, but
haue euer-more a vaine truſt and confi
dence in their owne woorthineſſe, and
make account to bee Iuſtified by theyr
owne merrites; euen ſo, haue they al
waies not onely beene moſt woorthily

depriued and diſappointed of their hope and expectation; but iuſtly alſo giuen ouer into a Reprobate ſence. Heereof was there ſufficient experience amongſt the Iſraelites, inſomuch that (the greateſt part of them, being eternally reiected and forſaken of the Lorde) although they haue neuer ſo diligently applyed themſelues thereunto, yea (being deſtitute of the gracious direction of Gods Spirite) the more paines they tooke, the more labour they loſt; the more they perſwaded themſelues to go forward, ſo much the more were they caſt behinde; the more they thought them-ſelues to ſee the right way, ſo much the more were they moſt miſerablye blinded in Ignoraunce, Infidelitie, and Hardneſſe of heart; and the neerer they perſwaded them-ſelues to bee, to the enioying of Gods grace and fauour, ſo much the neerer they were vnto their owne fearefull ouerthrow, confuſion, and condemnation. And according heereunto, continueth (as I ſayde) at this day, and from day to day, the ſtate and condition

of all other reprobates, inſomuc
whatſoeuer they ſet themſelues a
yea and although they carry neuer
a countenance in the face of the w
of zeale, of godlineſſe and Religion,
neuer ſo deuout and well affected,
it vtterly vnpoſsible for them, eithe
haue true faith planted in their hea
take ſure holde vppon the free me
God in Chriſt Ieſus for their ſaluat
or to haue their eyes opened, and
bodies and ſoules regenerate and ſa
fied, to ſee the Lords wil for the glo
ing of his Maieſty in the cheerefull
erciſe of the ſame, according to his w
but ſtill will they proceede, to heape
tranſgreſsion vpon another, withou
morſe of conſcience, vntill they bee
vtterly ouer-whelmed with the ete
curſe of God, from the preſence of G
Maieſty, and from the glory of his p
er; yea, and it is alſo moſt cleare &
nifeſt, not onely by the Hiſtory o
Scripture, but by experience, tha
though the word of God (in the fait
Miniſtry and preaching of it) found

uer ſo [illegible] to their eares, yet is it vtterly vnpoſsible that their hearts ſhould bee truely conuerted, whatſoeuer be ſaid or done, as they haue begun to be froward and obſtinat againſt the Lord, and deadly enemies to al ſuch, as ſincerely preach and profeſſe his truth; ſo will they grow and go forward from one degree of malice and miſchiefe vnto another, vntill they haue heaped vppe the full meaſure thereof for their iuſt condemnation. According as this is manifeſt in the example of *Pharao*. Exod. 9, 34, 35. who although he were oftentimes exhorted and admoniſhed to yeeld and ſubmit himſelfe, and that with expreſſe meſſages from Gods owne mouth, yet being a wicked reprobate, his heart nothing at all relented, but he waxed worſe and worſe. So certaine and immutable is the eternall purpoſe and decree of God, *with whom* (as S. *Iames* ſpeaketh, chap. 1, 17.) *there is no variableneſſe, neither ſhadowing by turning.* And who, as *he hath made the wicked man for the day of euill* (as Salomon ſpeaketh, Prou. 16, 4.) ſo doth he reſerue & keepe him for the ſame; and from which it is vtterly vnpoſsible, that he ſhould be deliuered. But now (by the way) if any ſuch preſumptuous cogitation ariſe in any mans minde, as to demand why God ſelecteth one, and reiecteth another; mollifieth the hearts of ſome, and planteth in them faith, repentance, & other like graces of ſanctification, and ſo exalteth them by degrees to eternall life; and ſo giueth others ouer to blindneſſe and hard-heartedneſſe, as that they can neither truly beleeue, nor repent, but run head-long by degrees to eternall deſtruction: The Apoſtle aunſwereth this curious queſtion, *Rom. 9, 20, 21. O man* (ſayth he) who *art thou that pleadeſt againſt God? Shall the thing formed, ſay to him that formed it, why haſt thou made me thus? Hath not the Potter power of the Clay, to make of the ſame lump, one veſſell to honour, and another to diſhonour?* It ſeemeth alſo, vnto naturall reaſon to bee verie contrarie, that GOD will haue his Word and Goſpell preached to ſuch wicked and vngodly men, and that they ſhould not only be taught and inſtructed therby, reproued for their ſinnes, and exhorted to repentance, but he alſo offered Grace, mercy, and ſaluation, if they forſake their ſinnes, and redeeme the time in newneſſe of life: when as yet before hand, the Lorde hath abſolutely determined, that they ſhall neither repent, nor truely beleeue, but rather harden their hearts in Infidelity and prophaneneſſe more and more. God commaunded *Pharao* to let the people of Iſraell depart; whereby it may appeare, that it was his will that it ſhould be ſo; and yet agayne (as it were cleane contrarie) hee ſayde to *Moſes*, that hee had hardened his heart, that hee ſhould not let them goe: By Reaſon of theſe, and ſuch like ſentences and examples, the Naturall man is readie to immagine, that God is vnconſtant, and that there is no certainety in his will. But it is the part and duty of euerie good Chriſtian, whenſoeuer any ſuch carnall cogitations doo ariſe within their mindes, which do preſently ſuppreſſe and keepe them vnder, alwayes remembering this fearefull ſaying of the Lorde, *Eſay 6,* which not onely our Lorde Ieſus Chriſt in the Goſpell, as *Mat.* 13, 14. but the Apoſtle alſo alledgeth and thundereth out againſt the wicked in the laſt chapter of the Acts. *Go vnto this people and ſay, by hearing ye ſhall hear, and not vnderſtand, & ſeeing ye ſhal ſee, and not perceiue. For the hart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, leaſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and ſhould returne, that I might heale them.* To which effect alſo, ſpeaketh our Lord Ieſus Chriſt, *Iohn 9, 39. I am come vnto iudgement into the world, that they which ſee not, might ſee, & that they which ſee, might bee made blinde.* Both which places doo plainly declare, that howſoeuer the Lords will bee, that ſome for euer ſhall remaine in hardneſſe of heart, without any effectuall calling, yet the worde and Goſpell of Chriſt is preached, neither to their reproofe, nor to their exhortation in vaine. Chriſt ſent his Apoſtles to preach the Goſpell thoroughroughout the world, and although he excepted none, to whom the Goſpel ſhold not be preached, yet hee opened not the hearts of all, but euen of the feweſt number, to receiue and entertaine it in their hearts. The elect onely doo truely beleeue the Doctrine of ſaluation, and they alone are truly humbled by Gods ſpirite, to walke in knowledge, faith, repentance and obedience, according thereunto. But the Reprobate, hauing no true regarde either of ſound knowledge, or of faith, or of any other ſuch like grace, are hardned by the hearing of Gods word, and haue their ſinnes made much more greeuous then before, in that by this meanes, al excuſe of ignoraunce is vtterly taken from them, according to Chriſts wordes, *Iohn* 15,22. *If I had not come & ſpoken vnto thē, they ſhould not haue had ſinne, but nowe haue they no cloake for their ſinne.* He doth not ſay, that if he had not come, they ſhould haue beene without ſinne, but that their ſinne ſhould haue been leſſe grieuous, & more tollerable; for after they had once heard Chriſt, and had bin taught, exhorted and admoniſhed by him, al excuſe of ignorance was vtterly taken from them. And thus you ſee, that it is moſt expedient and neceſſary, that (howſoeuer the wicked and vngodly reprobates cannot poſsibly be truly conuerted & broght to faith & repentance yet) the word of God ſhould neuertheles be preached to them. That therby they may be made without excuſe, and not be able to ſay when they ſtand before the iudgement ſeat of God, that they would haue learned, beleeued, & obeyed, if they might haue bin taught, but clean contrariwiſe enforced to confeſſe, that they haue bin taught & exhorted, & moſt plainly ſhewed the good and right way, but wilfully haue they blinded their eies, & hardned their harts, & therfore moſt iuſt and righteous is their condemnation. Now for the vſes. A firſt Vſe

*Vſe* 1 ariſing hence, very neceſſarily apperteineth to al the faithfull Miniſters of Ieſus Chriſt, as namely, that there is no cauſe, wherefore they ſhould bee diſcouraged, although they ſee the labor & pains which they take in preaching the goſpel, to take ſo little or no effect at all, to the calling and ſaluation of the greateſt parte of thoſe that heare it, but that many ſlightly regard it, and ſcornfully reiect it and themſelues (in regard thereof) not only to be rewarded with prophane ſcoffes & moſt deſpighful reproches by word of mouth, but with the greateſt extreamities that malicious hearts can poſsibly inuent; but that alwaies vpon ſuch experiences, they comforte them-ſelues with the remembrance and conſideration of Gods eternall and vnchaungeable purpoſe and Decree, being fully aſſured, that ſuch only ſhall beleeue, and yeelde obedience, who are elected, as was taught before. A great greefe (indeede) it cannot chuſe but bee vnto the Seruants of God, to be thus recompenced for the paines which they take, and for the tender care which they haue of the good and ſaluation of ſuch as are committed vnto them: but when they haue recourſe vnto Gods decree; and there ſee and conſider, that he appointed this to bee the lot of ſuch as are moſt faithfull in his ſeruice: and that

there ſhall euermore bee a Serpe
brood, that will alwayes be hiſsing, ſn
ling, and barking at them, and will ne
ceaſe nor giue ouer their malice & mi
chiefe vntil they haue heaped it vp to th
greateſt meaſure and ripeneſſe they poſ
ſibly may: this conſideration is ſufficie
to encourage all Gods Miniſters to a pa
tient enduring of whatſoeuer trouble
may come vpon them, and to a zealou
conſtancy and perſeuerance in the dutie
of their calling, knowing well withall,
that how few ſoeuer doe profit by Go
word, to faith and ſaluation, and how ob-
ſtinately ſoeuer the greateſt part do op-
poſe them-ſelues, and make ſtiffe the
neckes againſt the Lords merciful callin
of them to repentance, yet is the word
of God neuer preached in vaine, nor th
labour fruitleſſe, that is beſtowed there-
in; the name of God being glorified, and
his will fulfilled, euen aſwell in the hard
ning of the wicked, and in the making o
them without excuſe; as in the calling &
ſaluation of ſuch as belong vnto him, ac-
cording to that of the Lord, *Eſ.* 59, 10, 1

*ſurely as the raine commeth downe, and the ſnow from heauen, and returneth not thither, but watreth the earth & maketh it to bring forth and bud, that it may giue ſeede to the ſower, and breade vnto him that eateth: So ſhal my word be that goeth out of my mouth, it ſhal not returne vnto me voyde, but it ſhal accompliſh that which I wil, and it ſhal proſper in the thing whereto I ſent it.* Wherunto agreeth that alſo of the apoſtle. *2 Cor.* 15,16. *We are vnto God the ſweet ſauour of Chriſt in them that are ſaued, and in them that periſh: to the one wee are the ſauour of death vnto death, and to the other, the ſauor of life vnto life.* A ſecond Vſe is this, that we take diligent heede that wee alwayes conceiue ſo highly and honorably of the will, actions, and proceedinges, of the Lord our God, as that neyther in the reprobation and hardning of the Wicked, nor yet in his reprouing or puniſhing of them, wee take occaſion to thinke, that there is any iniuſtice or vnrighteouſnes in God, yea although it is moſt certaine, and out of all doubt, that they are both eternally reprobated, and continuallye

*Vſe 2*

hardned, not without or
of God, but by his will, certaine
nance and Decree, the which to wi
ſtand or diſanull, it lyeth neither in th
power, nor in the power of the wh
world beſides. We muſt know on
one ſide,as the Apoſtle *Ro.9.* doth pl
ly teach) not onely that all the whol m
of mankinde were no otherwiſe bef
the foundation of the world; but euen
clay in the hands of the potter, it rem
ning wholly in his owne choyſe and fr
liberty, whom and how many he wou
make and elect to be Veſſelles of hono
to ſaluation; and whom and how m
on the otherſide, hee woulde make a
ordaine to be Veſſels of diſhonour to de
ſtruction; but alſo, that there is no wi
ked man, neyther reprooued nor puni
ſhed without iuſt cauſe, aſwell their ow
Conſciences, as manifeſt experience, e
uidently conuicting them of horri
Hypocriſie and vngodlineſſe.

Thirdly, whereas God refuſeth ſo
Vſe 3. men, and leaues them to them-ſelues,
is very forcible to ſtrike a feare and tre

bling into euerie one of vs. For what is the beſt of vs, but a lumpe of Clay? And howſoeuer in Gods counſell, wee are choſen to ſaluation, yet in our ſelues wee are all ſhut vp vnder vnbeleefe, and are fit for nothing but to bee Veſſels of wrath and condemnation. Our Lorde Ieſus Chriſt, called *Iudas* a Traitor, and wee knowe his lewde life and fearefull end. Now what are wee better then *Iudas* by Nature? If wee had beene in his ſtead, without Gods ſpeciall Grace, we ſhould haue doone as he did. According as we ſee by experience, that when men want Grace, they make no Conſcience of any thing, neither what they ſay, nor what they doo. And heerewithall, let vs be-thinke our ſelues of this one thing, whether there be not many already condemned in hell, who in their liues neuer ſo groſſely or greeuouſly ſinned, as ſome of vs. All this (I ſay) duly conſidered, is verie forcible to mooue vs to feare and trembling, and to make vs confeſſe (as the trueth is) that it is onely the Lordes mercie, that wee bee not vtterly confounded. Laſt of all, where the A ſtle diſtinguiſheth betwixte *Iſrael* an *rael*, as how Iſrael ſought righteouſn rightly and amiſſe, obtained and obt ned not, was elected and hardned, and conſequently ſaued and not ſaued, as b conference with that which goeth befor and followeth after, the matter is mo plaine, we may neceſſarily obſerue, fo our further lerning and inſtruction, th as there were true and falſe Iſraelites, the time of Chriſt and of his Apoſtles are there true and falſe chriſtians in th dayes of ours. That there were true falſe Iſraelites, beſides this Text, and th whole ſcope and main drift of the Apoſtle, in this and the former chapters. Ou Lord Ieſus Chriſt doth clearely reſolu, in the deſcription which himſelf make of *Nathaniel*, Iohn 1,47. *Behold indeed a Iſraelite* (ſaith he) *in whom is no guile.* Alſo Rom. 9, 6. *Al they are not Iſrael, whi are of Iſrael.* And in the ſecond Chap before, *He is not a Iew that is one outwar, neither is that circumciſion, which is outwa in the fleſh: but he is a Iew which is one with-*

*in, and the circumciſion is of the heart, in the ſpirit, not in the Letter, whoſe praiſe is not of men, but of God.* And again, moſt notably Iohn 8. where our Lord Ieſus Chriſt in ſeuerall ſences, both granteth and denieth, the Iewes to be the ſeede and children of *Abraham*. That there are true & falſe Chriſtians at this day, and ſo ſhalbe vnto the end of the worlde, the former places for teſtimonies of ſcripture, doo ſufficiently declare. And it might bee confirmed by many other authorities of the Goſpell, euidently deſcribing the viſible Church to conſiſt of good and bad, and clearely fore-telling, that euen as in a Corne fielde, there is not onely good Corne, but Tares and Weeds; and as in a threſhing floore, pure wheat to chaffe, and as in a Net that is caſt into the Sea, there comes vp not onely good thinges, but alſo bad; ſo ſhould there bee Hypocrites and carnall Goſpellers from time to time, not onely ſuch as with vpright hearts and good Conſciences doo ſerue and obey the Lord Chriſt, but ſuch alſo as are euen Reprobate to euery Good worke, and whoſe end is to [illegible] from the preſence of God and to [illegible] ned as chaffe, in the fearful furnace [illegible] wrath & diſpleaſure. But to come [illegible] to a briefe deſcription of both theſe [illegible] and how they may bee knowne & [illegible] ned the one from the other. And [illegible] paſſing the papiſts, whom all men [illegible] ſound iudgement do wel enough [illegible] ſtand to be no true but falſe and counterfet Chriſtians, I will obſerue ſome [illegible] differences to make this diſtinction [illegible]feſt, euen among ſuch as are accoun[illegible] profeſſors of the Goſpell. Our Lord [illegible]ſus Chriſt deſcribing *Nathaniel* to [illegible] true Iſraelite, ſayth of him in plain [illegible] *That in him was no guile.* A briefe deſcrip[illegible]tion, but of large Contents. For it [illegible]porteth that hee was of a ſound and [illegible]right heart before God, voyde of all [illegible]pocriſye and diſsimulation, one that [illegible] truth and ſincerity applyed himſelfe, [illegible]cording to his Vocation and calling [illegible] man that was not double tongued, [illegible] crafty, nor wiſe, according to the wiſ[illegible]dome of this world, but plaine and [illegible] ng truly, and without deceite in al his houghts, wordes, and actions; He was a man alſo (as wee may ſee by Conference of places) well grounded & inſtructed in the Word of God, and very carefull to make that the foundation of both his profeſsion and practiſe. The time being almoſt ſpent, I will now goe no further, then to this patterne of *Nathaniel*, for the ſight and beholding of a ſound and good Chriſtian. I will not ſay, that as *Nathaniel* was, ſo euerie Chriſtian ought to bee, but being now entered into this Deſcription, I muſt ſay, that as *Nathaniell* was, ſo euerie true Chriſtian eyther is, or endeuoureth to bee. As hee was of an vpright and ſounde heart, voyde of all Hyppocriſie and Diſsimulation, and ſo foorth (as you heard before;) ſo euerie one that is a good Chriſtian, eyther is, or at leaſtwiſe endeauoureth to bee of a ſound and pright heart, voyde of all Hypocriſie and Diſsimulation both in Trueth and Sincerity; as alſo applying himſelfe according to his Vocation and Calling, he

Vſe

he will not be double [illegible]
himſelf to craft and ſubtilty, he wi
ſimply and plainly, and bee withou
ceite in his words and actions; he wi
bour to attaine vnto the ſound kno
of Gods worde, and to make th
foundation of his profeſſion and pra
Dooſt thou then ſee or know any
either in the perticuler place of th
bode, or elſewhere, that is either a
Swearer, or giuen to any other no
ous ſinne whatſoeuer, and being ad
niſhed either by the Miniſtry of the
pel, or otherwiſe; continueth obſti
and vnreformed? Knowe ſuch a one
be no *Nathaniel*, but a counterfet Chri-
ſtian? Dooſt thou know a man that pre-
tendeth a zealous regard to haue al thin-
ges reformed according to Gods wor
and is a ſeuere cenſuret of other men,
yet in the meane ſeaſon makes no Con-
ſcience to couzen and defraude, will
refraine his tongue, but ſuffers it to
vpon, and to reproach the Miniſters
Preachers of the Goſpell; or who be
kindly entertained as a familiar compa-

nion,

tion, either at the Table, or otherwiſe, takes aduantage thereupon, to hurt and diſgrace, by diſcouering that which was priuately ſpoken, and by adding and detracting, as time and occaſion may beſt ſerue his turne? Know ſuch a one alſo, (what ſhew ſoeuer he make to the contrary) to be no ſuch Chriſtian as *Nathaniel* was, but a falſe Brother, a notable & notorious Hypocrite. *Nathaniel* being a true Iſraelite indeede, would not pretend Conſcience, and giue no teſtimony of any will or endeuour to diſcharge a good Conſcience. As he was careful to ſpeake the truth from his heart, ſo was it farre from him, to aduiſe or perſwade others, either to conceale the truth, or to ſweare or proteſt, deſperately and contrary to their knowledge or perſwaſion. He would not preferre his owne will before the loue of his Neighbours, nor reſiſt ſuch wholeſome exhortations as tend to the eſtabliſhing of peace & loue; he woulde not ſay and vnſay at his pleaſure, nor make account to braue & face out matters againſt right and equity, &

contrary to euident te
monſtrations. *Nathaneel* (I ſay) b
true Iſraelite indeed, would doe n
theſe things, neyther wil he that is
Chriſtian indeed, do any of them a
day; but remembring what *Salomon*
*Prou.* 28, 26. *Hee that truſteth in his*
*heart is a Foole, but he that walketh in*
*dome ſhalbe deliuered.* And in Ch. 26
there is more hope of a Fool, then of
that is wiſe in his owne conceit; he
loue admonitions euen as his life,
ſteeme of thoſe whom God hath ſen
that end, and do not diſſemble, but
ſimply and faithfully with him in th
halfe, as bleſſed & precious inſtrume
of his ſaluation, ſaying with the Prop
*Dauid.* Pſal. 141, 5. *Let the righteous ſ*
*me, and it ſhal bee a benefit, and let him*
*proue me, and it ſhalbe a precious* Oyle,
*ſhal not breake my head.* He will be ca
to make the Word of God a Lanthor
for his feete, and a light vnto his pa
remaining reſolute in ſuch things
ly, as are grounded thereupon, and
preſuming to turne aſide from the

either to the right hand, or to the lefte: Hee that hath a carefull Conſcience, and an holye endeuour to glorifye God, and to ſeale the aſſurance of his owne ſaluation after this manner: Such an one is a right *Nathaniel*, a true *Iſraelite*; yea, a true Chriſtian indeede, and ſuch right and true-hearted Chriſtians, the Lorde vouchſafe to make vs all, yea and euery one of vs that is heere preſent, if it may ſtande with his moſt bleſſed will and pleaſure, for Chriſt Ieſus his ſake. Amen.

## *The ninth Sermon.*

### Rom. 11, 8.

¶ *According as it is written: God hath giuen them the Spirite of ſlumber, eyes that they ſhoulde not ſee, and eares that they ſhoulde not heare, vnto this Day.*

THE Apoſtle hauing before made a diuiſion of the Iewes, as ſome to be elected, and belonging to eternal and ſome on the contrary, to be blinded and hardened. Now foraſmuch as he knew well, that this Doctrine would ſeeme very odious and loathſome in the hearing of the Iewes, that hee ſhould ſeeme to affirme, that any of them could poſsibly be either hardened or forſaken, ſeeing they were al the children of *Abraham*, and lineally deſcended of the ſtocke and generation of thoſe holy fathers, vnto whome, and vnto whoſe ſeede, God made his couenant & promiſes of euerlaſting mercy; he therefore in this place, manifeſtly approueth, that which he had ſpoken before of their reprobation and hardning, by the expreſſe ſentences and Teſtimonies of the holy Scripture. And he ſaid, the Scripture ſpeaketh euidently of the blindneſſe and hard-hartedneſſe of the Iewes, and therefore there is no cauſe or reaſon (ſaith S. *Paule*) wherefore they ſhould be offended, or take it vnkindly, although I do diſtinguiſh after this maner, betwixt the elect and reprobat. The ſentences of the Scripture which hee alledgeth for the confirmatiō of this point, re in number three; the first two out of *Eſay 6*, and 29. in theſe wordes which I haue now read vnto you, *God hath giuen them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare.* And the third is out of *Pſalme*.69. in that which followeth; And *Dauid* ſaith, *Let their Table be made a ſnare, &c.* As touching the two firſt; foraſmuch as the Apoſtle, as alſo the Prophet, ſpeaking of the ſtubborneſſe and reiection of the Iewes, attributeth in both places, the ſending vpon them the Spirite of ſlumber, the blinding of their eyes, and the ſtopping of their eares vnto God, ſaying, *God hath giuen them the Spirite of ſlumber, &c.* According as alſo cha.29. the prophet ſaith euidently, that *the Lord hath couered them with a ſpirit of ſlumber.* And as expreſſely alſo, Chap. 61, *That they ſhould heare indeed, but not vnderſtand; and plainly ſee but not perceiue.* According alſo, as touching this ſence, is the ſelfeſame ſentence alledged by our Lorde Ieſus Chriſt himſelfe, *Math.* 13. by *Iohn the Euangeliſt*, chap.12.

and

and by the Apoſtle, *Acts* 28. W
firſt to obſerue from hence, for the g
rall point of Doctrine. That wh
Doct.1 ſome remaine in blindneſſe, ignora
and infidelity, and ſo as they harden
ſelues to commit iniquity, and ney
do nor can repent them of the ſame
wilfull blindeneſſe, ſtubbornneſſe,
hardneſſe of hart, commeth not to p
without, or againſt the will of God, b
by his certaine knowledge, prouide
and decree. According as beſides
plaine and expreſſe words of this T
where hee ſaith, that *God hath giuen the*
*the ſpirit of ſlumber, &c.* It doth cle
appeare in plentifull other Teſtimo
and examples, that there is no kin
wickedneſſe committed at any tim
in any place of the World, how little
great ſoeuer it bee, but the Lord kno
eth it, fore-ſeeth it, and directeth it,
it paſſe not in any meaſure, beyond
boundes and limits which hee hath pr
ſcribed; yea, he doth not ſimply per
and ſuffer; but euen appoint and or
that it ſhould be ſo.

The Lord ſayde vnto *Moſes*, not once, but diuers times concerning *Pharao*, that hee had hardened his heart, and that hee woulde harden the ſame. Hee did not ſay, that hee woulde permit or ſuffer his heart, but hee plainely ſayde, *I will harden Pharaohs heart, and I haue hardened his heart*, as Exodus 7, 3. and 10, 1. For which very cauſe, concludeth not the Apoſtle: *Romanes* 9, 18. that God hardneth whom he permitteth or ſuffereth to bee hardned; but that he hardneth whom he will.

The Apoſtle ſaw no cauſe, why mercy was ſhewed vnto ſome; and why others were left in Infidelity and hardnes of heart, but onely the will of God; and although the Reprobate haue of themſelues, and do cary with them from their Mothers Wombe, ſufficient matter of their hardning; yet if we looke into the firſt and Originall cauſe after *Adams* fall, it is comprehended not otherwiſe, then onely in the will of God, ſo that as hee hath mercy on whom hee will; ſo whom hee will, hee hardeneth. As of his infinite goodneſſe and mercy, hee wor by his ſpirit, in his choſen children, Fai Repentance, Patience, Meekneſſe, an a true ſence and feeling of his mercy. So dooth his iuſt iudgement and iuſt wrath conceiued againſt ſinne, work by the ſpirit of Sathan, hardneſſe, and a ſence an feeling of his iuſt diſpleſure in the other. This may be made more plaine by diuers examples. No man can deny, but tha it is a great and greeuous ſin, that a falſe Prophet ſhoulde come and deceiue the people of God; Neither againe can it be denied, but that it is a great ſinne to deceiue a Prophet: and yet doth the Lord in the Scripture, attribute vnto him ſelfe both the one and the other. For this is moſt certaine, that no falſe Prophet hath at any time riſen, whom the Lord for one of theſe two cauſes hath not ſtirred vp, either by him to try the conſtancy and fidelity of his choſen Seruants. Or elſe to blinde and harden thoſe, that delight not in the truth. Now *Moſes*, Deut. 13. 1. 2. ſpeaketh on this manner; *If there ariſe among you a Prophet, or a dreamer of dreames* *and giue thee a ſigne or wonder, and the ſigne and the wonder which he hath tolde thee, come to paſſe, ſaying; Let vs goe after other Gods, which thou haſt not knowne, and let vs ſerue them: Thou ſhalt not hearken to the words of the Prophet, or vnto that dreamer of dreams; for the Lord your God prooues you, to knowe whether ye loue the Lord your God, with all your heart, and with al your ſoule.* Nowe, if it bee the proper office of God, to trie, tempt, and examine the harts of his people, as the Holy-Ghoſt in theſe wordes, doth affirme; then is it plaine, that falſe Prophets be Gods inſtruments, appointed for this purpoſe. And now, as touching the ſecond, that God deceiueth the Prophet, the Prophet *Ezekiel*, chap. 14. witneſſeth the ſame in plain termes, ſaying; *If the Prophet be deceiued when he hath ſpoken a thing, I the Lord haue deceiued that Prophet, and I wil ſtretch out mine hand vpon him, &c.* Yea, this deceiuing dooth the Lorde yet more plainely challenge vnto himſelfe, 1 Kinges 22, 20, 21, 22. by that ſolemne proclamation made in the eares of the Prophet *Michaiah*, and boldlye by him

Tentat deus nō ad precatum ſed probationē non vt malum fiat ſed vt bonū pateſcat

him againe pronounced in the audi
of two Kings, *Ahab* and *Iehoſhaphat*,
*the Lord ſayde, who ſhal entiſe Ahab, th*
*may go and fal at Ramoth Gilead? And*
*ſayde on this manner, and another ſaide*
*that manner. That there came fourth a*
*rite, and ſtoode before the Lorde, and ſa*
*I will entiſe him: And the Lord ſayde*
*him, where-with? And hee ſayde, I wil*
*out, and bee a falſe ſpirite, in the mouth*
*all his Prophets. Then hee ſaide, thou*
*entiſe him, and ſhalt alſo preuaile, goo fo*
*and do ſo.*

Now to make a publick proclamatio
to call forth one to deceiue, to ſend hi
forth, and to giue him power to preuai
that this is not a ſimple permiſsion, o
thing which God ſuffereth againſt
will; it is ſo cleare, that we cannot de
any thing more apparant. Agayne,
man can deny, but the inceſt of *Abſ*
was no little, but an horrible ſinne,
yet that it was not committed with
Gods Decree, it is plaine by the wor
of the Lord ſpoken to *Dauid* by the Pro-
phet *Nathan*, 2.*Sam*. 12, 11. *Thus ſayth*

*Lord, Behold, I will raiſe vp euil againſt thee out of thine owne houſe, and will take thy wiues before thine eyes, and giue them vnto thine Neighbour, and hee ſhal lye with thy wiues in the ſight of this ſun.* But letting all the reſt paſſe, which might bee remembred, I will produce one onely example more, and then proceede. There was neuer any facte from the beginning of the world, more wicked (if the Inſtruments be conſidered) then was the cruell & ignominious death of the ſon of God, our Lord Ieſus Chriſt. And yet marke what the Holy-Ghoſt, *Actes* 2,23. dooth attribute vnto GOD as touching the ſame. *Him* (ſayth S. Peter) *haue yee taken by the hands of the wicked, beeing deliuered by the determinate counſell and fore-knowledge of God: and haue crucified and ſlaine.* And cha. 4. S. *Peter*, and S. *Iohn* pray after this maner. *Doubtleſſe againſt thy holy ſonne Ieſus, whom thou hadeſt annointed both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael gathered them-ſelues together, to doo whatſoeuer thine hande, and thy counſel has before determined to be done.*

In which words, where he ſaith, that t
wicked did whatſoeuer God did fo
and determine before hand; yea & wh
his hand, that is his power and counſ
had before decreed to be done: It is pla
that he meaneth a matter of farre grea
weight and importaunce, then a ſimp
permiſſion or ſuffering of it. But nowe
gainſt this Doctrine, there are diuers o
iections. Firſt, that God cannot auo
the iuſt note of iniuſtice and partiality
blinding and hardning ſome more th
other, and that he muſt needs be the a
thor of their ſinne and euill, whom he
blindeth and hardneth. For aunſwe
wherunto, firſt we muſt know that fai
true repentance, and remorſe of conſc
ence, zeale of Gods glory, and all oth
like ſpeciall graces, proceed wholy fro
God, who is at his liberty, to impart a
beſtow them as pleaſeth him. Althoug
he giue grace and Fayth to neuer ſo fe
and leaue all the reſt in neuer ſo gre
blindneſſe, infidelity, and hardneſſe o
heart, yet offereth he wrong to no ma
ſeeing it is altogether at his owne choi
wh

whether any ſhalbe partakers of his mercy or no, as *Rom.* 9, 15. out of Exod. 33. *I wil haue mercie on him, to whom I wil ſhewe mercie, and I wil haue compaſsion on him, to whom I wil haue compaſsion.* So that the grace and mercye of God is free, the extēding of it is not tied to this man, or this time or place, but all going according to the will of his eternall purpoſe, as John 3,8. *The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tel whence it commeth, and whether it goeth, ſo is euerie man that is borne of the ſpirite.* If a mortall man refuſe to doe that which lyeth at his owne choyſe whether he wil do it or no, he is not to be blamed though he do it not: Much leſſe then, ought the Lord of heauen and earth to bee accuſed or found fault withall, in the effecting of his will, ſeeing (as it is fit) he is at much more liberty, to do or not to do as pleaſeth him. So that we muſt take heed, that we neuer call the will of God into queſtion or diſputation, further then himſelf hath reuealed it in his word, but in feare & trembling euermore ſubmit our ſelues

vnto it, as vnto a will, that willeth
thing but that which is iuſt and righ
though we bee not able to meaſure
comprehend the highneſſe and excel
cy of his proceedings. We muſt lea
ſet more by Gods glorye, then by
owne ſaluation, and know God to b
God, that doth vpon the earth, not o
mercy and trueth, but alſo Iuſtice
iudgement, and ſo euermore & in all th
ges, yeeld to his Maieſty all Glory, H
nour, and praiſe, according as of righ
belongeth vnto him.

Secondly, whereas the Lord is ſay
to harden, and to giue vp into a repro
ſence; in theſe two reſpects is he ſaide
to do; firſt, becauſe according to the
ternal purpoſe of his owne wil, he with
holdeth from the reprobate the gracio
regeneration & ſanctification of his hol
ſpirit, of the which beeing deſtitute, i
vtterly vnpoſsible that they ſhould do
any thing pleaſing God, or acceptable
his ſight. And the reaſon is, becauſe no
thing commeth to paſſe without, or con
trary to his purpoſe and decree, the Lor

in the ſame his purpoſe & decree, neuer declining from his owne nature, but alwaies remaining moſt holy, iuſt, & righteous in euery proportion and reſpect. Neither vnto *Pharao*, nor vnto any other vngodly reprobate, did or doth the Lord at any time giue any wicked commandement or euill thought, but thoſe wicked thoughts and euill motions which are in them by nature, & through the inſtigation of ſatan, as he doth not purge them of them, ſo doth his wiſedome vſe them to the glory of his owne name, to the good of his children, & to the vtter confuſion of ſuch workers of iniquity, & who dare affirm, that in this kind of dealing, ther is any vnrighteouſnes in God at al, or that he is the author of their ſin which he putteth not into their harts, but being there already, ordereth, directeth, & diſpoſeth it to a good end. *Thou art not a God* (Pſ. 5, 5.) *that loueth wickedneſſe, neither ſhal euil dwel with thee. The fooliſh ſhal not ſtād in thy ſight, thou hateſt al them that work iniquity.* The prophet in theſe words plainly declaring, that nothing can be more contrarie to the Nature of God then ſin & lineſſe. And for this cauſe alſo do Apoſtle, *Rom.* 5. deriue ſinne, death, damnation from *Adam*: but from G grace, forgiueneſſe and life, through mediation of Ieſus Chriſt. And in the 7. he euidently declareth, that the La is *holy, and the commandement iuſt &* inſinuating thereby, that in God, his wil, there ſpringeth not any litle at all of ſinne or vnrighteouſneſſe. And *Rom.* 3. 5. *If our vnrighteouſneſſe com the righteouſneſſe of God, what ſhal we God vnrighteous that puniſheth? God* All theſe places do plainly conclude howſoeuer God hath made the Wi man for the day of euill; and howſoe there is no ſinne committed by an them without his will, yet is hee by meanes the author of any mans wic neſſe, but alwayes remayneth moſt teous in all his wayes, and holy in all workes, as the Prophet ſpeaketh fu *Pſal.* 145. Thus much as touching th generall point: Now more perticular when he ſaith that *god hath giuen them* *ſpirit of ſlumbering*, it is aſmuch as if hee ſhoulde ſay, that God hath giuen them vp into a deepe ſecurity, ſo as they remaine euen ſenceleſſe, and without any true feeling and perſeuerance of the ſincere will and waies of the Lord, to glorifie his Maieſty in a conſtant faith and obedience accordingly: After this maner, plainly giuing to vnderſtand, that whereas there are ſome ſo careleſſe and ſecure, and ſo faſt aſleepe (as it were) in the delights and cogitations of worldly pleaſures, as that they make no reckoning of, neither are any thing at all moued, either with the ſweet promiſes of Gods grace and mercy in Chriſt Ieſus, to bring forth the fruits of true faith and repentance in the whole courſe of their life; or with the dreadfull threatninges of his iudgements to abſtaine from doing euill, but lye ſtill, as it were benummed and ſenceleſſe, in a dull and heauy ſlumber. Againe whereas there are ſome, who although the truth and ſimplicity of the glorious Goſpell of Ieſus Chriſt be neuer ſo plainly layd open before their eyes, and moſt

familiarly applyed to their conſcien
and ſo as they cannot chooſe but ſee th
way of life & ſaluation, do yet notwi
ſtanding remaine ſtill in their Natur
blindneſſe, infidelity and prophaneneſ
without any effectuall calling, or any f
uour of ſanctification. All this comes
paſſe, thorough the iuſt and righteou
iudgements of God, ſo depriuing the
of his grace, as that they can neither po
ſibly be allured to faith and repentance
by the promiſes of Gods mercy, nor te
rified from vngodlineſſe, by the denou
cing of his iudgements. What pains ſo
euer bee taken, and what meanes ſoeue
be vſed, to make them ſee & vnderſtan
the wayes and will of the Lord; yet wi
they remaine in obſtinacy and hard-he
tedneſſe againſt the ſame. After this ma
ner ſtoode the caſe and condition of th
Iewes; inſomuch, that through the iu
and righteous iudgment of God, by rea
ſon of their proud conceits of their own
righteouſneſſe, and of their Tyrannou
cruelty againſt the Sonne of God, & hi
faithfull ſeruants, whereas they though
them-

themſelues wiſe, they became fooles and ſenceleſſe (as the Apoſtle ſpeaketh of ſuch, *Ro.* 1.) and whereas they perſwade themſelues clearly to perceiue & vnderſtand the depth of Gods Myſteries, they approoued themſelues vtterly blind and ignorant of the ſame; without diſcerning or knowing any thing aright, and as they ſhould do. And ſurely, this as I ſaid was a iuſt iudgement of God vpon them and vppon their Pride and arrogancie of heart, according as *Iohn* 12, 39, 40. the Euangeliſt plainly expreſſeth it, ſaying; *Therefore could they not beleeue, becauſe that Eſayas ſayth, he hath blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes, nor vnderſtande with their hearts, and ſhould be conuerted, and I ſhould heale them.* And again, ch. 9, 39. this thing declareth alſo our Lord Ieſus Chriſt, very plainely ſaying; *I am come vnto Iudgement into this world, that they which ſee not, might ſee, and that they which ſee, might bee made blinde.* Speaking there of the *Iewes*, who perſwaded themſelues, that they wer moſt holy in the ſight of god, & that

there was nothing hid from their kno
ledge and vnderſtanding. Another fea
ful example of this maner of Gods iu
ment, after this ſort puniſhing ſi
with ſin, doth the Apoſtle alſo reco
*Rom.* 1, 26, 28, 29, &c. againſt the mo
filthy idolatry and abhominations of t
Gentiles. *For this cauſe* (ſaith hee) G
*gaue them vp vnto vile affections.* And
tle afterward, *As they regarded not to k*
*God, euen ſo God deliuered them vp vn*
*Reprobate minde, to do thoſe thinges w*
Vſe.1. *are not conuenient, &c.* And heerof is th
alſo ſufficient experience from day
day, which ought ſo much the mor
euery one to be duly conſidered, as th
feele the hand of God vpon them, in
ſame reſpect, which vndoubtedly vp
due trial and examination may be fo
to be very heauy. For how careleſſe a
ſecure are the greateſt part of men
women, at this day: and how ſoundly
ſleepe in the cogitations of worldly pr
fits and pleaſures? And ſo, as they are
thing moued with any regarde either
Gods mercies or iudgements? And

gaine, how ſenceleſſe, dull, and ignorant in the true knoledge of God, in the matters of faith, and their own ſaluation through Ieſus Chriſt? Few, yea verie few there are (the Lorde knoweth) that take any true care, or make conſcience of firſt ſeeking the kingdome of God and the righteouſneſſe thereof, that haue anye ſound perſwaſion of the trueth in their hearts, together with a willing deſire to walke in obedience accordingly. All ſorts and degrees profeſſe themſelues Chriſtians, euen as all the Iewes generally accounted themſelues *Iſraelites*; they will not ſticke to come to the Church where the worde of God is preached, but the greateſt part (as I ſayd) are ſo bewitched with the cogitations of this vaine and tranſitory life, and ſo beſotted with the pride and prophaneſſe of their own harts as that they are nothing at all the better either in knowledge or in obedience, for any thing that hath beene ſpoken vnto them. It commeth in at one eare (as the ſaying is) & goeth out at the other, it neuer pierceth ſo deeply, as to take rooting in their hearts, but they returne hom gaine as blockiſh and ſenceleſſe, an farre from true Faith, repentance, & morſe of conſcience, and all other go effects (if not much further) as whē th came thether; nay as if nothing woor the hearing had bin deliuered vnto the For this cauſe, moſt notably, *Mathew* 1 doth our Lord Ieſus Chriſt reſemble t hearts and mindes of ſuch hearers, vn the highway, and vnto ſtony and thorn ground. By the high way, vnderſtandin ſuch hearts and mindes as are beaten hard (as it were) with the trampling o wicked cogitations, and perpetual vſe o euill doing, that the word of God whe it is preached, cannot poſsibly enter, bu lieth in the top, & ſwimmeth (as it were) in the eare, where by the Deuils Birds, it is eaſily deuoured and taken away. Now one of theſe Birdes, which thus deuoureth the ſeede of Gods worde, before it can enter into the hearts of ſuch men, is worldly ſecurity, which ſo lulleth men aſleepe, in the delights and cogitations of earthly thinges, that they can neither fruitfully heare, eyther the ſweete ſongs of Gods mercifull prouidence, alluring them to Repentaunce, or the dreadfull threatnings of his Iudgements, terrifying them from dooing euill. They are like vnto thoſe, who are taken with the drowſie ſickeneſſe called *Lethargie*, vnto whom, though a man ſpeake or crie neuer ſo lowde, yet will they hear nothing nor ſhew any token that they are aliue; but pricke them with a pinne, and then they will open their eyes, & look ſternely (for a while) as if they were angry, but by and by they are faſt aſleepe agayne, & behaue themſelues as if they were dead. So ſtandeth the caſe (I ſay) with al thoſe whom God hath couered with the ſpirit of ſlumber, and who haue their hearts ouer-whelmed with worldly ſecurity. If a man preach vnto them the Worde of God, bee it neuer ſo effectually, and in neuer ſo tender a deſire of their good & Saluation, it nothing mooueth them: but pricke them a little, and pierce their Conſciences vnto the quicke, labour to rowze them vp from their ſlumbring, by difdiſcouering their apparant guiltineſ prophaneneſſe. And then for a time with them, as with a ſleeping Dogg the Prouerbe is ) that is ſodainely a ked, they will ſtorme and chafe, and tentimes take on, as if they were alm out of their wits. But by experience found, that this ſeldom continueth lo the guiltineſſe and accuſation of th owne Conſciences putting them to lence, and ſo (as if all were forgotten, nothing concerned them) they fall their former drowſineſſe, and become ſenceleſſe and careleſſe as euer before. But howſoeuer ſuch wicked ones are al waies thus ſlumbring and ſleeping whe there is any queſtion touching gods glory and their owne ſaluation in the reformation of that which is amiſſe, eyther touching knowledge, or practiſe; yet is it farre otherwiſe with them, when there is any matter in hand, concerning the effecting of their owne will and corrupt affections in the matters of this life. Le concerne either their profit or pleaſure, and they will neither ſlumber nor ſleep in the effecting of it. And eſpecially, if they haue conceiued any plot in theyr heads, or reſolued vppon any deuiſe to hinder the courſe of the Goſpel, to diſcourage or diſgrace men in the profeſſion of it, or to vex and perſecute the Miniſters and Preachers of it: in ſuch caſes as theſe, you ſhall neuer ſee ſuch men (I warrant you) either ſlumber or ſleepe. For the effecting of their will heerein, they will thinke no paines nor coſte too much, and not ſticke to wake and watch both night and day; and there is good reaſon for it. For the Diuell (whoſe inſtruments and ſeruants they are) knowing the faithful Preachers and profeſſors of the Goſpell, to bee chiefe enemies of his kingdome and gouernment, and that if it were not for ſuch as they are, his ſway and dominion would be far greater then it is, among the ſonnes & children of men, hee is therefore euermore pricking and egging them forward to hurt & diſgrace ſuch men, by all poſsible means. And he muſt needs go (as the ſaying is) whom the Deuill driues. Nay marke it who wil) though ſuch be aboue al o moſt greedily ſet vpon the World, care not howe they come by the we and Commodities of it, ſo as eyther right or wrong, they may poſſeſſe it, when they haue any thing in hande againſt Gods Seruants, they are nothi ſo dilligent in following of their priua Commodities, as they are in that. A other thinges are ſet aſide, and ſlight regarded; in compariſon thereof. I they can boaſt that they haue contracted ſuch a Sermon, diſgraced ſuch a profeſſor any way, by their ſlanderous tongues, or otherwiſe hurte or perſecute the Miniſter, or brought him to any inconuenience or rebuke: Heere is their ioy, heerein they glory and triumph. In this they perſwade themſelues they doo God good ſeruice; and no meaſure wil they keepe in their vnreaſonable inſultations. Yea, and which is yet more then this, and too well founde by experience, ſo carefull is the Deuill to keepe ſuch awake, and that (ſo long as they are in his ſeruice) they ſhould neyther ſlumber nor ſleepe, that before they haue ended one proiect, they are reſolued vppon another. The Deuill alwayes furniſheth them with newe matter, and ſo as they will oftentimes boaſt and threaten before hand, what they purpoſe to doo afterward, that they will not ſo giue ouer, but what ſucceſſe ſoeuer they haue in one matter, yet will they vppon him againe and againe, trouble him for this, and bring him into queſtion for that, and ſo as he ſhall neuer liue in peace or reſt. Thus you ſee how the caſe ſtandeth with ſuch whom God hath couered with the ſpirit of ſlumber, they are not ſo dul, ſleepy, and ſenceleſſe in matters of godlines and ſaluation, but they are as watchfull, as nimble and diligent in things vngodly and prophane: they are not ſo ſlowe and backeward to do good, but as ready and forward to do hurt; yea ſurely, if we ſhal enlarge this ſomewhat further, great, & moſt lamentable (God knoweth) is the ſecurity and careleſneſſe that is among euen all ſorts of men. For, if we cry generally to all ſuch as profeſſe the goſpel, and tell them, how the Lord moſt miraculouſly and mercifully (in theſe laſt dayes) hath reſtored vnto vs the light and preaching of his holy worde, not to the end that we ſhould continue in ſin to the defacing of his glory, but that we ſhould take the opportunity whiles it is offered to be builded vp in knowledge, fayth, repentance, and all other like graces of Gods ſpirite, vntill wee become perfect members of Ieſus Chriſt, and enioy eternal life. That our Lord Ieſus Chriſt hath payde the price of our redemption, and deliuered vs from the thraldom and captiuity of ſinne, Sathan, death, & condemnation, to the end we ſhould be vnto the ſame our Redeemer, a people not onely peculiar, but alſo vnſpotted, denying vngodlineſſe and worldly luſtes, and liuing ſoberly, righteouſly, and godlye in this preſent world. Although we put men in mind, how by their Baptiſme they haue couenanted to forſake the Deuill and all his workes, that they are baptized into Chriſts death (as the Apoſtle ſpeaketh, *Rom. 6.*) and that as they are partakers of the death of Chriſt, ſo ſhoulde they alſo bee partakers of his reſurrection, to the end, that as Chriſt roſe from death, ſo we ſhoulde riſe from the death of ſinne, to the life of righteouſneſſe. That we are by our profeſsion the Children of light, & therfore ſhold walk as the children of light, hauing no fellowſhip with the vnfruitful works of darkenes, but reproue & oppoſe our ſelues againſt them; that we are Cittizens with the Saints, and of the houſhold of God, and therefore ſhoulde ſettle our affections in heauen, and vpon heauenly things, with a manifeſt deteſtation of whatſoeuer in this worlde, rebelleth againſt the aduauncement of Gods glory in our mortall bodies. That we are none of our own, but bought for a price, and that therfore we ſhould glorify God in our bodies, and in our Spirits, for they are Gods, ſuffer his will, his worde, and his ſpirit, to guide and gouerne vs in all things. Although we teach (I ſay) and deliuer theſe things neuer ſo plainly, and vrge them to mens conſciences neuer ſo familiarly, yet ſo entangled and ouer-whelmed are the moſt part, and ſo fa aſleep as it were, in worldly profits, pleaſures & delights, as that they nothing regard ſuch wholſom inſtructions and exhortations, to be any thing at all bettered or amended by thē. Nay, thogh we take a contrary courſe, & ſound aloud in their ears, the terrible threatnings of gods vengeance, & ſhew vnto men, that their vnthankfulneſſe in receyuing ſo great grace & mercy of God in vain, is moſt intolerable, and that continuing (as they do) in ſuch blindneſſe, ignorance, & prophaneneſſe contrary to ſuch heauenly doctrines and admonitions as they daily heare, they greeuouſly prouoke the Lord to anger: although ſuch words might ſhake ſtones & rocks, & cauſe them to tremble, yet cannot they moue a great part of thoſe that hear them; they ſound in their eares, as if they were pronounced with a ſtamering tong & in a ſtrāge language (as the prophet ſpeaks, *Eſa.*28,11) & becomes vnto them as the words of a book that is ſealed vp: they ſhew no ſign of any good counſel that hath bin giuen vnto them. But to come now to another Vſe, & ſo briefely *Vſe 2.* conclude. We ſee clearly further by that which hath bin ſpoken, that it is a wonderful vnſeemly thing, and a very horrible and intollerable vnthankfulneſſe, for thoſe vnto whom the Lord hath vouchſafed the cleare light of the glorious goſpel of Ieſus Chriſt, & who haue taken on them the profeſſiō of the ſame, to wallow ſecurely and licentiouſly in the wayes of vngodlines, & to follow the luſts and affections of their owne hearts. They that liue in the time of ignorance & blindnes, without faithful teaching and inſtruction, according to the Goſpell (being the ordinary meanes to bring them to the true knowledge of God in Chriſt Ieſus) it is no maruel though the affections of their hearts, and the actions of their liues be very diſſolute and prophane, and although (notwithſtanding the time and places of Ignorance and blindnes wherin they liue) they are vtterly yet without excuſe before God, yet aſſuredly is their eſtate to be pittyed and lamented. But as for thoſe, vnto whom the Lorde in his

tender mercey, hath vouchſafed hi
word to ſhine vnto them as a cleare
in a darke place, and yet as though
perceiued nothing, lye faſt aſleep
were) in the deepe ſlumber of ſinne
ſecuritie, bringing foorth the vnfa
fruits of vnrighteouſneſſe and Infidel
without remorſe of Conſcience, and
king no pleaſure nor delight in the w
of the Lord, to glorifye his Maieſty
to ſeale the aſſurance of their own
tion accordingly: how much more
full their ſinne is, how much more w
ked is their vnthankefulneſſe, and ho
much more worthily ſuch deſerue a
full iudgement from the Lorde, to th
vtter confuſion, and that without any p
tying or lamenting their eſtate at al, e
ry mans Conſcience muſt needes a
him. For this cauſe moſt notably doth
the Apoſtle *Paule* (writing *Rom.* 13.
to thoſe, who had receyued the prea
ing of the Goſpel) apply himſelfe to b
the conſideration of the preſent time
to their remembrance. *And that conſi-*
*ring the ſeaſon* (ſaith he) *that it is now tim*

*that we ſhould* [illegible] *from ſleepe; for now is our ſaluation* [illegible] *then when we beleeued.* Plainely heere[illegible] giuing to vnderſtand, that it agreeth not with the name and profeſsion of the Goſpell, for any man careleſly and licentiouſly to follow the delights and pleaſures of ſinne; but that the whol courſe of a Chriſtian life, and the eſpeciall care of euery one that feareth God, ought to conſiſt in a continuall watchfulneſſe, againſt the manifold baites, enticements, and allurements of the ſame. To this effect, how [illegible]bly exhorteth he againe, 1 *Theſſ.* 5. 6, 7, 8. *Let vs not ſleepe* (ſaith he) *as other doe, but let vs watch and be ſober, for they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night, but let vs which are of the day, be ſober, &c.* By ſleepe in this place vnderſtanding alſo, not naturall ſleepe (for a moderate vſe thereof is lawfull) but a careleſſe neglect of Gods will, and a ſecure nuzling of our ſelues in our owne ſinnes. And plainely thereby teaching, that it is an vnſeemely thing for a man to ſpend the day time in ſleeping or

ſluggiſhneſſe, the night being the ap
ted ſeaſon for the ſame; euen ſo, a ve
wicked and intolerable vnthankfulne
for Chriſtians (vnto whom the Sunne
righteouſneſſe ſhineth moſt brightly)
follow the effecting of their owne co
rupt wils, and careleſly to paſſe ouer t
conſideration of Gods will. And fur
many and moſt waighty are the reaſ
that ſhould moue all chriſtians to ro
themſelues vp from this ſleepe of ſin
ſecurity, and to paſſe their time in co
nual watchfulneſſe. *The Deuil* (as the
poſtle *Peter* ſpeaketh, 1 *Ep.* 5,8) *walke*
*bout as a roaring Lyon ſeeking whom he*
*deuour.* Many are the baits & alureme
of the Worlde, which appearing in
eyes, doo meruailouſly tempt and en
vs from God, to an vnlawfull long
luſting after them. Many alſo, and in
numerable, yea and ſurely very forcible
are the enticements and temptation
our owne fleſh, very deceitfully draw
our cogitations and faculties, our he
and affections from the ſincerity of g
wil, to the meditation, conſent, and p

do

thiſe of much vngodlineſſe. Now, if wee lye as men aſleepe, and keepe not watch and warde againſt theſe enemies of our ſaluation, praying continually vnto the Lord, for that ſpirituall armour of God, (whereof ſpeaketh the Apoſtle, *Epheſ.* 6, 16, 17.) that is to ſay, for the *ſhield of faith for the Helmet of ſaluation, and for the ſword of the ſpirit*, whereby we may be able, not onely to reſiſt, but preuaile euen to the vtter quenching *of al the fiery dartes of the wicked*. Surely, we are worthy to be giuen ouer to the miſerable bondage and ſlauery of them; euen till we haue the reward of ſin, which is euerlaſting condemnation. But the lord knoweth how many ſoeuer the enimies of our ſaluation be, how diligently ſoeuer they ly in wait to betray & entrap vs, how fearfull an ingratitude ſoeuer it be, to yeilde to their entiſements & temptations, & ſo conſequently, how fearful an effect ſoeuer will follow thereupon, to the confuſion of both ſoule and bodye; yet lamentable is it to conſider what little regard is taken of the greateſt part, for the reſiſting & withſtanding of nay rather, what great pleaſure and delight many men take, willingly to be caught and helde captiue in their ſnares. For the preuenting & reſiſting of an outward and bodily enemy, that ſeeketh the hurt of our good name, perſon, or goods, we will be very watchful and prouident, and need not much be put in mind of warineſſe & circumſpection, but as for the withſtanding of the deadly enemies of our ſoules, although we be continually warned and put in minde of them, and of their ſubtleties and deceits in the ordinary Miniſtry and preaching of the Goſpel, whereby we are alſo moſt plainly taught how to eſcape and auoyd their ſnares, & to preſerue our ſelues in peace and ſafety; yet all is in vaine, and to no purpoſe, as good ſpeake to the ſtone walles, as to the moſt part of men and weomen; like the deafe Adder they ſtop their eares againſt the voyce of the charmer, though he be neuer ſo expert and skilfull in charming. Neither is this common allegation and excuſe to any purpoſe, but onely to tempt and prouoke the Lorde, when men will ſay (as it is vſuall to hear many men ſay, when they are either found fault withal for their ignorance or prophane-neſſe, or exhorted to be more zealous & forward in the duties of religion & godlineſſe) I am not learned, God doth not giue a like gift to euery one, &c. Some ſuch there are, who perſwade thēſelues, that by ſuch anſwers as theſe, they haue maruailous well excuſed themſelues, & that nothing can further bee added to their reproofe. Indeed it is true, that God hath not giuen to euery one a like portion and an equall meaſure of his gifts and graces, but *to ſome ten Talents, to ſome fiue, and to ſome but one*, according to the parable, *Math.* 25, 15. But now, if ſo bee that they who haue receiued greateſt graces and gifts from God, are bound of neceſſity, and vnder paine of condemnation to encreaſe their meaſure, and to multiply their giftes, what then ſhall become of them, which remaine in ſuch ſecurity & careleſneſſe, that they will take no paines by ſuch wholſom and ordinary meanes, as the Lord hath appointed, to grow in

grace, and to encreaſe the ſmall mea
which they haue of [illegible] knowled
faith, Repentance, zeale of Gods glo
and the reſt? *If the righteous* (ſaith *Pe*
1 Epiſt. 4, 38.) *ſhal ſcarcely be ſaued, wh*
*ſhall the vngodly, and the ſinner appeare?*
thoſe that haue receiued greateſt gifts
graces of ſanctification, haue neede, n
muſt of neceſſity labour and endeuor
encreaſe in euery of them: Much mo
then vndoubtedly doth it ſtand ſuch v
on to labour and endeuour, who haue
them little or none at al. When any occ
ſion or opportunity is offred vnto vs fo
the attaining of any worldly commodi
Wonderfull it is to conſider, how rea
and diligent men will be about the ſam
thinking no paines to great, but early
late, in colde and heate, they will be ſu
to prouide for the enioying of it, but
for the Heauenly Riches of the kingdom
of glorye, in compariſon whereof, all
earthly thinges are meerely vaine; yea
and vanitie it ſelfe, although they be of
fered vnto vs to day, and wee knowe no
whether we ſhall haue eyes to ſee them

and cares to [illegible] them to morrow; nay although our [illegible] Conſciences cannot chooſe but tell vs, that vnleſſe we be furniſhed in ſome good meaſure with theſe thinges, it is vtterly vnpoſſible for vs to be ſaued; yet the leaſt pains, the leaſt coſt that is beſtowed heereabout, is thought to be too too much: nay though they be freely offered, we regard them not, we cannot finde in our hearts to ſpare one day in ſeauen to this purpoſe, but a great part euen of that, muſt, and is ordinarily abuſed, prophaned, and defiled, by the Cogitations, and by the wordes and actions of our corrupte and vn-reformed hearts; which ſurely, would not be done in ſuch ſort, and ſo commonly as it is, vnleſſe God had couered men with the ſpirite of ſlumber. Let vs therefore in the feare of God, take due conſideration of theſe thinges; and ſeeing it is moſt cleare and manifeſt, by that which hath beene ſpoken; as alſo, by daily experience, that vnleſſe the Spirite of God dwell in our hearts, by the gracious regeneration and Sanctification thereof,

we

we ſhall not onely be ſcant and ca
and remaine wonderfull ſenceleſſe in
myſteries of the Lorde, according to
word, void of ſound knowledge, of t
faith, of true repentance; yea, and v
ly without all true peace of conſcien
all true ioy in the Holy-Ghoſt, of al t
aſſurance of Gods loue, and of etern
life, but grow and go forward from eu
to worſe, in ignoraunce, Infidelity, a
hardneſſe of heart, in pride and all ma
of prophaneneſſe, euen vntill we run
to a reprobate ſence. That therefore,
we tender the glory of God, & our ow
ſaluation, we be duly mindfull to pray
beſeech the Lord for the continuall re
dence of his bleſſed ſpirite, not onely
expell and vanquiſh our natural dulne
and vntowardneſſe, all high and arro
gant conceits of our owne Wiſedome,
knowledge, and vprightneſſe; but alſo to
ſanctifye vs to a chearefull and effectual
accompliſhment of euery dutie, which
God requireth at our hands. Alwayes to
this end, and for the obtaining of this
grace, zealouſly & religiouſly vſing ſuch

ordinary meanes as the Lorde hath appointed, as Prayer, the hearing of the word of God preached, reading of the holye Scriptures, and ſuch wholeſome Doctrines and exhortations as are deriued from the ſame, as alſo often Conferences with ſuch as are able to inſtruct and confirme vs in the trueth; yea, vntill the word of God dwell in vs plenteouſly in all wiſedom, and ſpirituall vnderſtanding, and wee become able to comprehend with all Saints, what is the *breadth and length, and depth, and height; and know the loue of Chriſt, which paſſeth al knowledge*, and ſo bee filled with all fulneſſe which commeth from God. The which graces, the Lord vouchſafe vs all, for Ieſus Chriſts ſake, Amen.

## *The tenth Sermon.*

### Rom. 11, 8.

*Eyes that they ſhould not ſee.*

WHen he ſaith in the ſecond place, that God hath alſo giuen them eyes that they ſhould not ſee. The [illegible] of theſe words beeing conſidered [illegible] which goeth before. **Doct.1.** We learne [illegible] Doctrine, that blindneſſe of mind [illegible] ſinne wherewith God puniſheth [illegible] ed and vngodly Reprobates, and [illegible] maketh them guilty of eternal death [illegible] dily blindneſſe is a greeuous miſery [illegible] affliction, but not properly ſinne, [illegible] waies inflicted for ſin, as our Lord [illegible] Chriſt hath plainly expreſſed, *Iohn* [illegible] in the anſwere which hee made vn[illegible] Diſciples, as concerning him tha[illegible] borne blind. It being there record[illegible] when the Diſciples asked him, ſay[illegible] *Maiſter, who ſinned; this man or his pa*[illegible] *that he was borne blind? Ieſus anſwere*[illegible] *ther hath this man ſinned, nor his Pa*[illegible] *but that the workes of God ſhould bee* [illegible] *on him.*

**Reaſon** The Reaſon wherefore God thus puniſheth ſinne with ſinne, (that is, [illegible] teth blindneſſe of mind (which is [illegible] a ſinne) as a puniſhment of ſinne, is [illegible] becauſe there is none in this ſort blinde, but they haue wilfully pluckt out theyr

owne

ne eyes (as [illegible]) before, in reſiſting r refuſing the light of the trueth, freely nd daily offred vnto them, *Through the gnoraunce that is in them* (as the Apoſtle eaketh of ſuch, *Eph.* 4, 18) *and becauſe of he hardnes of their heart*. Thus blinde and ard-harted were the *Iewes* (for the moſt art) and this is the reaſon of the ſame; Clearly did the Sunne of righteouſneſſe ine vnto them, but they coulde not a- ay with the brighneſſe of it, *They loued kenes rather then light* (as Chriſt ſpeake f them, *Iohn* 3, 19) *becauſe their deedes were uil.* With their bodily eyes, they ſawe clearly enough, and were otherwiſe (vndoubtedly many of them) men of great knowledge, wiſedom, & experience, but eing puffed vp with too proud conceits hereof, and preferring it aboue the ſimplicity of chriſts goſpel, *whē they profeſſed themſelues to be wiſe, they became fooles* (as the apoſtle ſpeakes, *Rom.* 1, 22) and inſted of ſeeing all thinges (as they perſwaded themſelues) they becam as blind as Bats, and clearely diſcerned nothing at all. Verie greatly, *Deuteronomy* 4. doth *Moſes*

magnify the people of *Iſrael*, to be a
people, and of vnderſtanding, & a
nation, becauſe the Lord their God
neare vnto them, in all they called
him for, and gaue them Ordinances
Lawes moſt righteous, to which
alſo ſpeaketh the Apoſtle, *Ro.* 9, 4, 5
ing, that vnto *them pertaineth the ado*
*and the glory, and the Couenants, and*
*uing of the Law, and the ſeruice of God*
*the promiſes that of them alſo are the fa*
*yea Chriſt himſelfe concerning the fleſh*
*is God ouer al bleſſed for euer, Amen.*
yet notwithſtanding al theſe moſt
lent priuiledges and prerogatiues,
may ſee, *Eſay* 42, 18. howe they are
preſſely termed both *deafe and blin*
why? Becauſe they quenched the
which God had kindled for them,
ſpiſed the doctrin, which containe
whole wiſedom. Heereby, they
not onely blinde, but doubly blinde
ſomuch (as the Prophet there giue
vnderſtand) the ignoraunce of the
then and Infidels, became as nothing
compariſon of theirs, who had

iected

ted the grace of God, when it was put into their hands. With that Text, I alledged out of *Deut.* 4. the Iewes do arme themſelues euen vnto this day, & thereupon take great occaſion to boaſt of themſelues. It is ſayd of vs (ſay they) that wee bee men of vnderſtanding, a people of great wiſedome, of paſsing Nobility & worthines, this is true. Thus indeed was it ſayde of them in times paſt, and thus great ſhould their honour haue continued vntill nowe, if they had helde faſt the treaſure which God gaue them, and had kept it well. But ſeeing they haue fleeted away from the Lord, and haue a vail caſt ouer their hearts, as the Apoſtle ſpeaketh, 2 *Cor.* 3, 15. ſeeing from time to time they diſobeyed the Prophets, reiected Chriſt Ieſus, and becam hardned againſt the Doctrine of ſaluation; they are worthily now becom as blind and ignorant, if not more blinde and ignorant then the very Heathen. For needs muſt they (who haue heard the voice of God, and refuſed to obey) be ſtricken with the ſpirit of dizineſſe, and be carryed away of the De-

uill, they not offending of simple
rance, as the heathen do, but of a w
rage, which is moſt deſperat and in
rable. For this cauſe doth the Prop
*Eſay* 42. thus vpbraid them, ſaying,
*ye deafe, and yee blind regard that ye ma*
And why ſpeaketh he to the deaf &
to hear and ſee? he addeth the reaſo
cauſe they had ſeen and herd inough
regarded it not. VVe may ſee alſo in
place, how the Lord complaineth o
labor which he loſt, in teaching his
ple, how he had done works enow a
them, but they had neither eies to
nor eares to heare, but in blindnes p
al the heathen and vnbeleeuers, they
fully ſhutting their eies, and harde
their harts, that they might not perc
nor vnderſtand. This may further be
plified by other examples. If wee c
der what maner of men *Iobs* frends w
which talked with him in the time of
affliction, it appeareth plainly by the
ry that they were excellent men, and
experience, no fooles, but of great wit, &
yet for al that doth he ſay of them, ch. 17

*that*

*God had hi[illegible] heart from vnderſtan-*
g. The Philoſop[illegible] among the mē of
*ems*, were famous for their wiſedome
d knoledge throughout the world, and
ely very wiſe they wer indeed, for the
cerning and vnderſtanding of naturall
ngs, yea and ſo as few in any age ſince
e attained vnto the like, and yet as the
poſtle *Paul* found by experience, *Act.*
and as he ſpeaketh expreſly of them,
1. becauſe they diſdained to containe
ſelues within the bounds of that wiſ-
me and knowledge which God by his
eatures had reuealed to them, [illegible]
ndes bee climbing higher: when they
ought themſelues wiſe, they became
ols. *Salomon* (as we re[illegible] *Kin.* 4.29.)
*wiſedome & vnderſtanding exceeding*
*uch, & a large hart, euen as the ſand that*
*the ſea ſhore, his wiſedom excelled the*
*me of al the children of the East, and all the*
*iſedome of Egipt, for he was wiſer then any*
n, but yet wanting the continuall dire-
tion of Gods word, hee was at length
(notwithſtanding his aboundant wiſe-
dome) carried headlong into extreame

folly, yea to the very [illegible] of Ido
which is of al others moſt lothſo
odious in the ſight of god. *Paul* was
man before the time of his calling
not only wiſe according to the wi
of this world, but after a ſort veri
lous and religious, as *Phil.* 3, 4, 5
*If any man thinke that hee hath whe*
*might truſt in the fleſh : much more*
*cumciſed the eight day, of the Kinred*
*el, of the Tribe of Beniamin, an Ebrew*
*Ebrewes, by the law a Phariſee.* Con
*zeale, I perſecuted the Church of Chri*
*ching the righteouſneſſe which is in the*
*I was unrebukeable.* But after he was
conuerted to the Faith of the Go
then marke what hee preſently a
*But the things which wer vantage vn*
*the ſame I counted loſſe for Chriſts ſa*
*doubtleſſe I thinke al things but loſſe, f*
*excellent knowledge ſake of Chriſt I*
*Lorde, for whom I haue counted al t*
*loſſe, and doe iudge them to bee dung,*
*might win Chriſt, &c.* Many men
worthily famous for wiſedome and
vnderſtanding there are at this day;

ly, as ſome [illegible] ſome in time haue had experience of the like; but yet the wiſeſt of them al, without the direction of gods word, is but a very foole, and may learne by the worde of God to bee much more wiſe. As the wiſedome of the worlde, in compariſon of the Wiſedome of Gods word, being vtterly vaine, and not worthy of any accompt at all. And therefore notably, 1. Cor. 1. 19, 20, 22, 23, 24. *It is written* (ſayeth S. Paule) *I will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent. Where is the wiſe? Where is the Scribe? Where is the diſputer of this world? Hath not God made the wiſedome of this worlde fooliſhneſſe?* And a little after, *The Iewes require a ſigne, & the Grecians ſeeke after wiſedome. But we preach Chriſt crucified vnto the Iewes euen a ſtumbling blocke, and vnto the Grecians fooliſhneſſe: But vnto them which are called both of the Iewes and Grecians, we preach Chriſt the power of God, and the wiſedome of God.* The Apoſtle in theſe wordes manifeſtly concluding, that all the Wiſedome of this world, is but meere vanitie and fooliſh-

neſſe, if it be not beautified and a
with the wiſdome of Gods ſpirit
it haue not the word of God, a co
directer of the ſame. Many more
monies and examples might be w
bered, for the further enlarging o
point, but by theſe you may ſee,
blindneſſe of minde is; yea a much
wretched and miſerable blindneſſe
outward and bodily blindneſſe,
ming (as it doth) through the neg
contempt of the light of Gods truth
a greeuous ſinne wherewith God
punniſh the wicked, and which m
them guilty of eternall death. And
let vs proceed to make ſome vſe
which hath been ſpoken. Firſt, ſeei
*Iewes* are thus blamed by the Proph
*Eſay*, as we haue heard out of chap
notwithſtanding *Moſes* before, D
had recorded them to bee a wiſe
and of great vnderſtanding, and
ly ſeeing the Scribes & Phariſes, b
the cheefeſt and learnedſt among all
reſt, were of ſuch blind minds, as Ch
alſo, *Ioh.* 9. 41. diſcouereth them to b

ecome to our ſelues, & conſider, that if is hapned to the naturall braunches (as the Apoſtle calleth them, in this Chapter;) what then may becom of the wild braunches that are but graffed in? It is certain that the Iewes went before vs in preheminence, and had the birthright in Gods church, beeing the firſt beleeuers, and which more is, at ſuch time as wee were ſtraungers vnto God, they were of his houſe and family. And yet not withſtanding, they are more woorthily condemned of greater blindnes then the heathen, that had neuer any taſt of the truth, nor any ſpark of ſound knowledge: and if they be thus condemnd, what ſhalbe ſaid of vs, vnto whō al things are now much more excellent? For in the goſpel which is now preached, the face of god ſhineth in ſuch wiſe, through Ieſus chriſt (who is the liuely image of God his father) that we may diſcern him alwaies [illegible] dwelling amongſt vs. And now if wee haue not our eies open to receiue his doctrin, & be not diligent to [illegible] muſt not yͤ vengeance the proph[illegible] keth of, worthily light vpon our hea that we ſhall bee made more blind brutiſh then the very Heathen? Becau hearing we would not heare, and ſeei we wold not ſee? And ſurely, how righ ly this iudgement is already executed is moſt lamentable to conſider. Look on the Iewes and Turkes, and they ſome reuerence to their Religion, and do the Papiſts too; and yet are al of them through their owne fault, cut off from the Church of God, though ſurely (if w ſeriouſly conſider, how much more clea ly the light ſhineth amongſt vs, then mong them) neither of them ſo much too blame as we. For doo not many mong vs, knowe and profeſſe one thing and practiſe the cleane contrary? and growne to ſuch a ſenceleſneſſe of that they haue no remorſe of Con ence, for any thing at all? But I wil this paſſe, and come to a ſecond Vſe being alſo taught from hence, that

*Vſe 2.* *Elihu* ſpeaketh. *Iob* 32, 9. *Great men ar alwayes wiſe, neither doo the aged alwayes vn derſtand iudgement.* The Scribes and Pha ſities among the Iewes, were not onely men of great countenance and authority, but men alſo of great learning and knowledge, and yet we ſee by conference of this text with *Ioh.* 9. and other places, what blinde guides they were, and how maruailous ignoraunt and ſenceleſſe in the Myſteries of ſaluation. So that wee muſt not take it for a generall rule, that euery one that is in high place of authority, muſt needes alſo be a man of deepe wiſedome and knowledge. And that euery one that is a great Schollar, & hath taken degrees in the Vniuerſity, and is become a Doctor, or a great Prelate in the world, that euery ſuch one (I ſay) is without all queſtion, a ſound and a good Diuine, and ſo as euerie thing is abſolutely to be beleeued and reſolued vpon, which they ſhall teach, enioyne, or commaund. For God can blindfold ſuch as well as others; and in all wiſedome, knowledge, and vnderſtanding, and in all [illegible] ſancti-fying giftes and graces of God, [illegible] make very ſimple, baſe, and [illegible] men, very highly to exceed and go beyond

them, according to that of our L
Ieſus Chriſt, Luke 10. 21. *That ſam*
(ſayth the Euangeliſt) *reioyced Ieſus i*
*ſpirit and ſaide, I confeſſe vnto thee F*
*Lord of heauen and earth, that thou ha*
*theſe things from the wiſe and learned,*
*haſt reuealed them to Babes; euen ſo Fa*
*becauſe it ſo pleaſed thee.* And 1. Cor. 1
*thren* (ſaith the Apoſtle) *you ſee your*
*ling, how that not many wiſe mē after th*
*not many mighty, not many Noble are ca*
*But God hath choſen the fooliſh thinges o*
*world, to confound the wiſe, & God hat*
*ſen the weake things of the world, to conf*
*the mighty thinges, and vile thinges o*
*worlde, and thinges which are deſpiſed*
*god choſen to bring to nought things tha*
*that no fleſh ſhould reioyce in his preſence*
cording alſo as beſides the conſidera
and example of the blinde man, of w
we read, *Iohn* 9. by the anſwers whic
made, ſo confounding the Phariſees,
ing at that time the great *Rabbines* o
world, as that they knew not how to
ply, nor what to contradict, but fro
wicked words were faine to turne the

ſelues

[illegible] to church [illegible]; this may further appeare by ſundry other authorities. The very Apoſtles of Chriſt, before the time of their calling, were but ſilly and ignorant men for the greater part; and after their vocation, as well in the time of Chriſt, as after his aſcention, of very ſmal eſtimation and accompt in the world, inſomuch that the Apoſtle *Paul* complaineth, that they were eſteemed but euen as it were, the off-skouring of al things: and yet, what great & notable things, it pleaſed the Lord to effect & bring to paſſe by their miniſtry, the hiſtory of the ſcripture doth moſt notably declare. The Lord in heauenly wiſedom thus mightily working by weak means, that it might apear, that the gifts and graces of his ſpirit, are not tied either to the perſons of men, or to any means that can be vſed. God ordinarily (I deny not) giueth his gifts and graces by means, but they are not tied [illegible] neither to mens perſons, nor to any places nor to any means. But the lord God ofttimes without all reſpect of theſe things, that himſelfe may haue the whole glory,

ſom.

confoundeth the learned by the [illegible] ned, the wiſe by the fooliſh,) the [illegible] by the weake, according as beſides [illegible] amples already alledged, while [illegible] experiences there were hereof, [illegible] Martyrs of Chriſt, in the daies of Q [illegible] *Mary*, how wonderfully the great B [illegible] the Doctors, and Learned men, were [illegible] ſometimes confounded and put to the [illegible] by meane and ſeely men to looke [illegible] and who were altogether vnlearned [illegible] not onely by vnlearned men, but [illegible] times alſo euen by ſimple and ſeely [illegible] men; as is ſurely verie admirable [illegible] and conſider in the Eccleſiaſticall hi [illegible] written of them. Furthermore, [illegible]

Vſe 3 hence ariſeth a very profitable leſſon [illegible] all ſuch as take pride in their owne wi [illegible] dome, and preſume vpon their [illegible] ſharpe wit all, and policy, [illegible] feare of God, ſuch learne hereby to [illegible] ble themſelues, knowing that God [illegible] more than can vtterly [illegible] ſence, and if in the matters of this life [illegible] oftentimes it commeth to paſſe. N [illegible] found more fooles than ſuch as will [illegible]

t of their o[illegible] and fidelity; nor any
er Cowards, ( [illegible] ſuch as moſt boaſt
their ſtrength and [illegible]) howe
ch more then in matters of Religion,
l the ſecrets of Gods kingdome, which
contrary to naturall reaſon, & which
not bee knowne without the ſpeciall
mination of Gods ſpirit. It is vn-
doubtedly a great offence to ſimple and
gnorant men, and a great ſtumbling-
locke in their way, to ſee ſo great diffe-
ce of iudgement among the learned,
to heare them ſo confidently affirme
contrary things. How ſhould we (ſay
they) and what ſhall wee reſolue vpon,
hen thoſe that are of ſo great knowledge
nd vnderſtanding, do agree no better a-
mong themſelues? Many great Learned
men there are among the papiſts, and yet
ough in all fundamentall points of Re-
ligion, differ from the Proteſtants? Ne-
er alſo doe the learned Proteſtants a-
[illegible] For, what a pitifull breach,
(ſay they) is there among vs at this day?
And what a ſchiſme [illegible] (which is alre-
dy made? Many congregations depriued

gbui of

of their painfull Paſtors, and wand
as Sheepe vpon the Mountaines, w
out a Shepheard? Indeed, theſe diſ
ments and vnhappy contentions, a
ry preiudiciall and hurtfull (I confe
all ſuch as obſerue them, and canno
cerne and iudge aright. But to remo
this ſtumbling block aſwell as I can
we muſt know, that it is no newe
to ſee contentions and diſagreeme
the Church. It hath alwayes bin ſo f
the beginning, as in S. *Paul* and *Bar*
*Victor* and *Irenæus*, *Polycrates* and
*tus*, and the Lord in his heauenly W
dome and prouidence doth ſee it fit
it ſhould ſo continue, that ſuch as ar
proued may be knowne. But howſo
the caſe ſtandeth betwixt the papiſ
vs, of which I haue often ſpoken h
fore; yet ſurely, the contentious
our ſelues, ſeeing we al agree in th
ſtance of religion, & differ in no m
or fundamentall point, are not ſo
as ſhould either make any ſeperati
enforce any ſuch breach or rent a
vs, if thoſe in Authority be pleaſed

iudg

ige and [illegible] of the particulers in
our libertie, and (according to the na-
re of indifferent things) to leaue them
as free and an indifferent vſe. As theſe
ifferences ought not (as I ſaid) to make
ny breach, ſeparation, or ſchiſme, ſo doe
ot I holde them of ſufficient force, to
ake any man ſtagger in the way of ſal-
uation, ſeeing we all agree therein, and
ere is (the Lord bee praiſed) no diffe-
ence at all in that behalfe. And for the
ſhutting vp of this point, let euerie one
now, that all the wiſedome of God, is
fooliſhneſſe to mans reaſon, & therefore
not to bee meruelled at, though men of
great learning, wiſedome, & knowledge,
as touching the world, be yet blinde and
lame to ſeeke in heauenly things, vntill it
ſhall pleaſe God to enlighten their eyes
by his bleſſed ſpirit. And that therefore,
we euermore take heed that wee depend
not vpon men, but alwayes harken what
the word of God ſayth, pray vnto God to
guide vs by his ſpirite, and ſo to gouerne
vs, that we may cleerely ſee, in the verie
middeſt of the darkeneſſe of this worlde.

The word of God (as S. Peter ſaith) is a ſure word, whereunto if we take heed, as vnto a light that ſhineth in a dark place, we ſhal neuer do amiſſe, neither in matters of religion, nor of this life: being not guided nor directed thereby, not hauing that for a Lanthorne to our paths, and for a light to our ſteppes, it is vnpoſſible to do any thing in the whole courſe of our life, that is pleaſing and acceptable in the ſight of God; alſo though there bee nothing but darkeneſſe in the world, yet if wee follow the Doctrine of Gods worde, and haue the ioynt illumination of Gods ſpirit, we ſhall bee wel guided. Whereas contrary-wiſe, if leauing the word of God, wee truſt to our owne wit, or depend vppon men, (as they ſay,) onely vpon a conceite that wee haue of their learning, wiſdome, auſterity, or godlineſſe, without due triall or examination, whether it bee well or no, God will not exalte vs (as *Iob* ſpeaketh) but at length forſake vs, giue vs vp to ſtrong deluſions, that we ſhould beleeue lyes, as the Apoſtle ſpeaketh, 2. *Theſſ.* 2. 11.

[illegible] that ſo in the end we might bee wor-thily damned. According as through want of ſuch heauenly directions is [illegible] ſtance, how God giueth ſome ouer to abſurd and monſtrous opinions, ſome to one ſinne, and ſome to another; and ſo they grow to ſuch a wilfull and obſti-nate hardneſſe, cuſtom, and continuance therein, that although a whole [illegible] reproue them, and cry ſhame vpon them for the ſame, yet wil they not bluſh nor be aſha-med, but ſhameleſly go on, [illegible] the Horſe and Mule, as *Dauid* ſpeaketh, that haue no vnderſtanding. It is moſt grie-uous and lamentable to conſider. [illegible] we learne from this Doctrine, and it is verie apparant, that vntill ſuch time as it pleaſeth the Lord God in mercy and lo-ving kindneſſe to open the eies of men that they may ſee, to open their eares that they may heare, and therewithal to mol-lifie and prepare their hearts, that they may receiue inſtruction, and yeelde obe-dience. It is vnpoſsible that they ſhould either know him aright, beleeue his pro-miſes, ſee their ſinnes and tranſgreſſions, *Vſe 4*

be enriched with any [illegible]
ſorth any fruits of repentance, glo
worſhip God, or do any other d
all, that may either bring them to
peace of conſcience, or ſende [illegible]
ling and aſſurance of their ſaluation
be demanded why the Lord openeth
eyes, and ſanctifieth the hearts of
to faith and obedience, and not of al
with grace to ſerue for the glorifyi
God in their mortall bodies, and fo
ſure ſealing of their own ſaluation
fruits of repentance and growneſſe
and ſuffereth others to remaine i
blindneſſe, ignorance, & hardnes of
owne hearts, without any effectual
ling at any time: Wee muſt know
derſtand for a full and ſufficient an
heerunto, not only that all theſe
I haue ſpoken of are the gifts of go
being endebted to no man, remai
his free choiſe, whether any ſhall be
takers of them or no, but alſo, that
are proper and peculiar only vnto G
children, and neuer beſtowed by the lo
vpon any other. Vnto them alone,

giuen

ch (I ſay) [illegible] as haue
faith in his [illegible]ſes, to be touched
with true Repentance & remorſe of con-
ſcience in regard of their ſinnes, to haue
true zeale of Gods glory, peace of Con-
ſcience, ioy in the Holy-Ghoſt through
the aſſurance of Gods loue, and of eter-
nall life. But as for al thoſe that are not
elected nor ſanctifyed from aboue, how
ſo they continue for euer, without the
enioying of any of theſe, what meanes ſo-
euer be vſed, for the planting of them in
their hearts, wee haue made it ſo mani-
feſt heeretofore in the examples of Cain,
*Pharaoh*, *Eſau*, *Iudas*, and of the Scribes
and Phariſees, as that I neede not ſtand
now any longer vpon it.

Laſt of all, we may learn and obſerue Vſe 5.
from hence, that there is no greater mi-
ſery or wretchedneſſe, then when men
are ignorant and ſenceleſſe of their miſe-
ries, and do not ſee or diſcerne the wret-
ched eſtate and condition wherein they
ſtand. Thus ſtands the caſe with all thoſe
to whom God hath giuen eies that they
ſhould not ſee: & thus wretched & miſe-

rable was

was the eſtate and condition of the
for the moſt part, and eſpecially, o
Scribes and Phariſies : As ignorant
ſenceleſſe were they in the doctrin
Law and Prophets, as if they had n
read them, and yet boaſting & brag
as if they alone had the Key of all
knowledge and vnderſtanding ; as blin
as Beetles in the matters of religion
godlineſſe, and yet perſwading them
& ſetting a countenance vpon the ma
ter, as if they clearly ſawe, and diſcern
al things, accounting the common pe
ple, euen accurſed (as we may ſee, Joh
49.) in regard of their ignoraunce, th
themſelues in the meane ſeaſon, being
not onely the cauſe of their ignoraunce,
but as far from ſound knowledg
ny reſpects, as any other ; yea
ly it is manifeſt, not onely in their
ple, but by many other, that there
one thing that more hardneth any
heart againſt the ſincere embrac
the Goſpel, & Religion of Ieſus Ch
and for the contemning of thoſe
preach and profeſſe, then a proude

cei

ceit of their owne wiſedome, knowledge and godlineſſe, according to that, *Prou.* 26,12. *Seeſt thou a wiſe man* (ſaith *Salomon*) *in his owne conceit? more hope is of a Foole, then of him.* True wiſedome and knowledge, according to Gods Word, is an excellent gift and grace of Gods Spirite, as ſaith the Apoſtle, 1 *Cor.* 12, 8. the beginning thereof is the true feare of God; as *Dauid* Pſal. cxi, x. and *Salomon* Pro. 9, 10. do plainly declare: *She is better then precious ſtones* (as he ſayth againe, Chapt. 8.) *and al pleaſures are not to bee compared vnto her.* But as for all our owne wiſedome, it is but meere fooliſhneſſe before the face of God, with a vaine conceit whereof, whoſoeuer is puffed vp in his own hart, he maketh himſelfe thereby more odious and loathſome in the ſight of God, and moſt worthily incurreth his fearful curſe according as it is pronounced againſt all ſuch, *Eſay* 5, 21. *Wo vnto them that are wiſe in their owne eyes, and prudent in their owne ſight.* Not without great cauſe doth the Apoſtle *Paule.* Rom. xii. xvi. exhort the faithfull to lay aſide all opinion of their

owne

owne wiſedome. *Be not wiſe* (ſayth he) *in your ſelues.* The which exhortation as it hath alwayes been neceſſary, ſo neuer more neceſſary then [illegible] this time, great beeing the number of them (the Lord knoweth) at this day, who although they be ſo blinde and ſenceleſſe in the matters of Gods glory, and of their owne ſaluation, that they ſee nothing at all, as they ſhould ſee yet perſwade themſelues that they ſee and diſcern euery thing as clearly & perfectly as any other: who although they vnderſtande not aright, ſo much as any one principle of religion, yet are not aſhamed to compare with the Miniſters of Chriſt, as if they vnderſtoode them all aſwel as they, yea & in many perticulers could teach them. *They that would* [illegible]*ctors of the Law* (as S. *Paul* ſpeaks of ſuch 1 *Tim.* 1, 7.) *and yet vnderſtande not* [illegible] *they ſpeak, neither whereof they affirm*, who although they make a common cuſtome of ſwearing, curſing, & blaſpheming, yet wil they iuſtify themſelues (when there is any queſtion of it) that they vſe the Sacred name of God, as reuerendly & religiouſly, as any other. Who, although by their haughty looks, ſtately geſtures, imperious ſpeeches, and peremptory cenſures, they diſcouer themſelus to be maruailous proude and arrogant; yet (as if they alone had the ſpirit of humility and lowlineſſe) they account al others proud but themſelues, and eſpecially thoſe that ſhal preſume to tax and finde fault with them for the ſame, howſoeuer neuer ſo much with the ſpirit of meekneſſe: who although they bee ſo full of malice, and enuy, that they can neuer bee appeaſed, nor yeilde to a Chriſtian reconciliation when they are diſcontented, and haue conceiued (though neuer ſo vniuſtly) any diſpleaſure, but muſt needs be quarrelling ſtil, contending & brawling with one or other, beating their heads vpon nothing more, then how to worke miſchiefe, and by deſpighting their Neighbours to reuenge themſelues; yet talke with them, & they wil make you beleeue (if words wil preuaile) that they diſlike contention & ſtrife aſmuch as any, and that none can be more deſirous of peace & loue; who

although

although they make no conſcience how they diſſemble and lye for their aduantage, how they defraude poore men of their due; how they oppreſſe & circumuent the ſimple minded, enſnare and entangle them by cunning deuiſes; Nay, how they pray euen vpon poor Orphans and fatherleſſe Children, & enrich themſelues by their great loſſe and vtter vndoing; yet will they ſtill profeſſe and ſay, that their meaning is moſt honeſt and plaine, that they keep good conſcience, that they do all for the good of ſuch, that they be not couetous, that they be no oppreſſors, but deale as they would be dealt withall. And laſtly, who although in regard of all theſe thinges, as alſo of their ſcoffing, vnchaſt behauiour, rayling, filthy talking, backe-byting, and ſuch like, they be euidently diſcouered and conuicted in the iudgement of all men that can diſcern, that they are but prophane men, vtterly voide of ſanctification, (without which no man ſhall ſee the Lorde:) yet wretched and miſerable men as they are, they either cannot, or will not ſee, and diſcerne it themſelues. But when they heare any thing ſpoken, either in way of exhortation for their amendment, or in way of reproofe in this behalfe, and eſpecially when the iudgements of God are threatned againſt theſe ſinnes, then right like the Phariſies, *Iohn* 9, 40. wil they labour and endeuour by all poſſible means to put it from them ſcornefully and diſdainfully demanding as they did, ſaying; *Are we blinde alſo*? Are we ignorant? Are we Swearers or Blaſphemers? Are wee proud and high minded? Are wee enuious, malicious, or giuen to contention, to oppreſsion, lying, ſcoffing, or the reſt? No, no, you your ſelfe, or ſuch and ſuch are blinde and ignorant; you your ſelfe are proud and enuious, and malicious, & contentious: It is you that oppreſſe, that will lye, diſſemble, that vſe to ſcoffe, &c. wee for our parts being free, & without fault, in each reſpect. Thus, are manie at this day, as ignorant of their miſeries, & as ſenceleſſe in their ſinnes, as euer were the Iewes, or any other that may bee remembred. But now, if this bee a miſera-

ble blindneſſe (as ſurely it is) what th
ſhall be ſaid of thoſe, who yet in an hi
er meaſure, like the proud Phariſees,
though neither the Miniſters of the g
pell, nor any other (howe long ſoeu
they haue bin trained vp in the Scho
of Chriſt) were able to ſee and diſce
halfe ſo clearely as them ſelues, are b
come Patronizers and Iuſtifiers of m
of theſe great and greeuous enormi
that haue beene ſpoken? And will t
vpon them to maintaine (and that w
warrant too from Gods worde, as th
idly pretend) that malice is not mali
enuy no enuy, ſcoffing no propha
neſſe, Oppreſſion honeſt dealing; and
foorth touching diuers other? And
although ſome men (whom they pa
ally affect) bee moſt apparantly guil
theſe, and euery of theſe, yet for all th
they are honeſt men, good Chriſtian
and no difference to bee put betwi
them and others; but that they are in
good eſtate before God, as the beſt. Is
not a lamentable and pittifull thing,
ſee men that profeſſe the Goſpell, an

take themſelues to bee grounded Schollers in it, to bee thus blinde? But beeing thus blinde, it is maruell that they do not in plaine and expreſſe tearmes, call euill good, and good euill. For in defending malice (as they do) to be no malice, ſcoffing, to bee without prophaneneſſe, and oppreſsion to bee honeſt dealing: and in maintaining, that ſuch as make a common cuſtome of vaine ſwearing, lying, filthy talking, contending, mocking, back-biting, &c. to bee honeſt men and good Chriſtians, it is aſmuch in truth & indeed, as if in plain and expreſſe termes they ſhoulde thus ſpeake, as one day (if they continue thus halting) they ſhall be ſure to finde and feele. The Vanitie of ſuch meane pretences I ſhall haue more fit occaſion to conſider another time; In the meane ſeaſon, (howe cleare-ſighted ſoeuer they be in their owne conceits, & of how much ſounder iudgement to diſcerne) yet if this be not, to condemn the righteous, and to iuſtify the wicked for a reward, which worthily deſerueth a fearful curſe from God: If this be not indeed to ſend Atheiſts to Heauen, and hon men to hell (as ſome heere among vs to ſpeak ; ) if God hath not couered ſu men with the Spirit of ſlumber, and bli ded their eyes with a double miſte of ig norance and error, ſurely, I am ſo muc deceiued, that I dare not ſay of my ſelfe that I do ſee; no not the truth of any prin ciple whatſoeuer. But the contrary bein manifeſt, I praiſe God, and ſo praying that it would pleaſe him in like maner to open the eyes of ſuch; If I ſhould not be ouer long, I might heer run further into a large diſcourſe, & yet neuer ſufficien diſcouer the corruptions that are amon mon, nay amongſt our ſelues, and which heereby become ſo much the more dan gerous and incureable, becauſe like blind Iewes, we either do not, or wil no ſee and conſider how it is with vs; but ſ make our ſelues beleeue, that all is well. In which ſecurity and proud conceits, ſo long as we remaine, it is vnpoſsible tha we ſhould profit by the Doctrin of gods worde, either for the encreaſe of Know- ledge, or of Faith, or of Repentance, or of any other ſanctifying grace of Gods ſpirit, without the which, there is no ſaluation. No [illegible] is it alſo, though there be ſo great diuerſitie in opinions, ſuch obſtinate maintaining of vnlawfull and vnwarranted reſolutions, though men reject all admonitions and exhortations that are made vnto them from day to day to mooue them to amendement, and ſo obſtinately remaine and goe on in their peruerſe affections & vngodly purpoſes. For ſo long as men are puffed vppe with ſuch proud conceits of their owne wiſedome, knowledge, and ſufficiencie, as if all other were blinde and could not ſee, and as if in compariſon of that which they ſay and reſolue vpon, al other mens ſayings and doings to the contrary, were but fooliſh and vaine. What other effects can be expected or hoped for? But ſeeing (this being the Wiſedome of the world) the end thereof tendeth to death (as the Apoſtle ſpeaketh, *Rom.* 8, 6.) It behooueth vs in the feare of God, to beware and take heed of it; and therewithall to pray & beſeech the Lord to vouch-

ſafe vs the gracious aſſiſtance of hi
Spirit, that laying aſide al opinion o
owne wiſedome, wee may eſteeme
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ble to ſee clearly, and rightly to diſce
and iudge onely ſo farre foorth, and
further then our hearts and mindes
lightned and illuminated by Gods ſpi
and ſo as wee may our ſelues wholly
pend vpon God, and cauſe others alſo
do the ſame. For this alone, is true wi
dome, as *Moſes* ſheweth, chap. 14. and
conſequently be neuer ſo froward or
ful, either in our Opinions, or in our
but that wee may bee willing to ſub
our ſelues, our iudgements, and reſo
tions, to bee reprooued, corrected
reformed by the authority of gods
from whoſe mouth ſoeuer the ſame p
ceedeth, yea, although from ſuch as
worldly reſpects, ſeeme much more
wiſe and more ſimple then our ſelue
For this, I ſay againe, is truely to be wi
indeede. And therefore, moſt notabl
ſayth *Salomon*, not onely *Prou.* 25, 12. th
reproofe and admonition to a wiſe m

is *As a Golde*[illegible] *an Ornament of fine Gold,* w[illegible] take pleaſure and delight; b[illegible] chap. 9. that he wil ſettle himſelf to be reformed accordingly, *Giue admonition to the wiſe,* ſayth hee, *and hee wilbee the wiſer; teach a righteous man, and he wil encreaſe in learning.* It beeing on the contrary, the property of a fooliſh ſcorner, to hate him that rebuketh him. And therefore againe in the ſame Chapter 9. *Rebuke not a ſcorner leaſt he hate thee; but rebuke a wiſe man, and hee wil loue thee.* And ch. 15, 12. *The ſcorner loueth not him that rebuketh him, neither will he go to the wiſe.* And this may ſuffice for this time.

## The eleuenth Sermon.

Rom. 11, 8. *And eares that they ſhould not heare.*

WHen he ſaith in the thirde place, that God hath alſo *Giuen them Eares that they ſhould not heare.* The ſenſe of theſe words being conſidered before, as how god according to his iuſt & righteous iudgements hath giuen them vp to ſuch a ſenceleſſe ſecurity and hardneſſe of heart, as that they nothing regard the Doctrine of Gods word when it is prea- ched vnto them, to profit thereby in the ſanctifying graces of Gods ſpirit, and for the building of themſelues vp towards oct.1. his heauenly kingdom. For the doctrine: First generally, we may learne & obſerue from hence, that as it is a great bleſsing of God, when he vouchſafeth any Nati- on or people the free paſſage of his word and Goſpell, and the beautiful ſteppes of faithfull Paſtors and Teachers, zealouſly by preaching, exhortation, & doctrine, applying themſelues to call and conuert the elect of God from darkneſſe to light, from ſinne to righteouſneſſe, from the power of Sathan vnto his Maieſty, that ſo they may obtain forgiueneſſe of their ſinnes, and inheritance among them that are ſanctifyed through faith in Chriſt, e- uen ſo on the contrary, can the eſtate of no Nation or people be more wretched or miſerable, then of ſuch, as obſtinately reiect the wholſome Doctrines and inſtructions deliuered vnto them, and harden their hearts againſt the faith and obedience of the ſame. It comming to paſſe through the iuſt iudgement of God, that they who thus refuſe the loue of the trueth, being offered vnto them in a tender regard of their ſaluation, ſhould bee giuen ouer to the beleeuing of errours and lies, as a ſure ſeale of their iuſt condemnation. This conſideration you ſee heere naturally & neceſſarily ariſing from this Text. And thus ſtood the caſe with the Iewes, and heereof in them haue wee a fearefull example. What a tender care our Lord Ieſus Chriſt had of their good and ſaluation; how diligently hee trauayled (to this end) from one place to another, preaching in all their Cities & Synagogues, teaching them the right way to the kingdome of God, and exhorting them to Faith and Repentance, that they might be ſaued, the Hiſtory of the Goſpell dooth plentifully declare. But what ſmall fruit enſued thereupon; how obſtinately they hardned themſelues againſt his Doctrine and exhortations, and not onely continued, but euen encreaſed in vngodlineſſe and vnbeleefe, it is grieuous & lamentable to conſider. And this preſent Text (conferred with other places) doth ſhew it moſt plainly, that they were not ſimply vnbeleeuers, but malicious vnbeleeuers, wilfully & maliciouſly obſtinate and hard-harted againſt the truth. Not therefore refuſing it, as not knowing it to be the trueth, but therefore reiecting it, becauſe it was the trueth, as *Iohn* 8, 45. *Becauſe I tel ye the trueth*, ſayth Chriſt, *ye beleeue me not*. Whereas on the contrary, how readye they were to beleeue, and giue credite to the lies and errours of falſe Prophets, and diſſembling Hyppocrites, our Lorde Ieſus Chriſt, *Iohn* 5, 43. plainly expreſſeth in a Conference which he had with them, ſaying, *I am come in my Fathers Name, and yee receiue me not; if another ſhal come in his own Name, him will ye receiue.* As if he ſayd, his Doctrine will yee readily beleeue, & hee ſhall bee kindly entertained at your handes. According as howe true this was by former experience, *Gamaliel* Acts

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5, 36, 37. doeth plainely declare, in the example of one *Theudas, who roſe vppe,* as hee ſayeth, *boaſting himſelfe; to whom reſorted a number of men about foure hundered. And after him, roſe Iudas of Galile, in the dayes of the Tribute, who in like manner drew away much people after him.* Likewiſe afterward, as our Lord Ieſus Chriſt foretolde, *Mathew* 24, 24. *That there ſhould ariſe falſe Chriſtes, and falſe Prophets, who ſhould deceiue many:* euen ſo, how truely this was verifyed in the Apoſtles time, in the example of *Simon Magus*, it is manifeſt, *Actes* 8, 9, 10. where it is recorded, that hee hadde ſo bewitched the people of *Samaria*, ſaying; *That hee himſelfe was ſome great man, that they gaue heede vnto him, from the leaſt to the greateſt, ſaying; That he was the great power of God.* Hardly at any time, expreſſed they ſuch liking, eyther of Chriſt, or of his Apoſtles, although the Doctrine of *Symon*, and of the other two, directly tended to their deſtruction: Whereas the Doctrine of Chriſt, and of his Apoſtles, moſt notably tended to life & ſaluation.

And now, as thus ſtoode the caſe with the Iewes in the time of Chriſt, & of the Apoſtles, euen ſo alſo ſtood it in time long before in the daies of the prophets. How zealous and diligent the Prophet Eſay was in teaching and inſtructing the people of his time, the whole courſe of his prophoſy doth plainly declare. But how few notwithſtanding were perſuaded by him to faith & obedience; his complaint chap. 53. ſaying; *Who wil beleeue our report, and to whom is the arme of the Lorde reuealed?* doth ſhew it moſt clearly. And very little, or no better ſucceſſe had the reſt of the Prophets, according as wee may ſee further, in the ſeauenth and eleauenth Chapters of the Prophet *Ieremy*. *I haue* (ſayth the Lord, chap. 7, 25, 26.) *ſent vnto you all my ſeruants the Prophets, riſing vp early euery day, and ſending them, yet would they not heare mee, nor encline their eare, but hardened their necke, and did worſe then their fathers.* And Chapt. xi. *I haue proteſted to your Fathers, when I brought them vp out of the land of Egipt vnto this day, riſing early and proteſting, ſaying, Obey my voyce.*

dored. The more [illegible] they would not [illegible] encline their eare, but euery one walked in the ſtubburnes of his wicked heart. Whereas on the cõtrary it apeareth, Eſ. 30, 10. If they had preached flattering things vnto them, or propheſied errors. And likewiſe if they had propheſied vnto them of wine & of ſtrong drinke, encouraged them to licentious libertye, and workes of the fleſh, very pleaſant vnto them ſhould haue bin the voyces of ſuch teachers, and very ready would they haue bin to yeelde obedience vnto their Doctrine. Many other authorities might be produced, but by theſe we may ſee, howe much more ready the people haue beene of old time to [illegible] to giue eare vnto lying and falſe Prophets, & to conforme themſelues accordingly, then to beleeue and embrace the wholeſome Doctrine of the word of God, preached by thoſe whom he had ſent to that end; and to yeeld obedience vnto the ſame. And now, that [illegible] they are ſo iuſtly giuen ouer, through the iuſt iudgement of god, for the puniſhment of their pride, and hardneſſe of heart, beſides the

plaine and manifest testimony of th
postle *Paule. 2.Thes.2,10,11,12.* for the
probation heereof, where he saith of th
wicked, that *Because they receiued not th*
*loue of the truth, that they might bee s*
*therefore God shall send them strong delusi*
*that they should beleeue lies, that all they migh*
*be damned, &c.* This is also very cleare,
Kinges 22, in the example of *Ahab*, wh
refusing the truth of Gods worde, in th
mouth of his faithfull Prophet *Micai*
was giuen ouer to credite the lies of fal
Prophets, to his vtter destruction. An
the very like example was there again
*Zedechiah* King of *Iuda*, for preferring th
errors and lies of the false Prophets, b
fore the word of the Lord, in the mou
of the Holy Prophet *Ieremy*, which wo
thily also succeeded, to his confusi
And now, as through the iust and rig
teous iudgement of God, it commeth
passe, that they which beleeue not th
truth, should beleeue and giue credit
errours and false Doctrines, to their iu
condemnation; euen so in like manne
through the very same iust & righteou

iudge-iudgment it commeth to paſſe, that they who obſtinately refuſe the holy practiſe and obedience of the truth, for the glorifying of God, in the fruits of the ſpirit, & in a godlye conuerſation accordingly, ſhould likewiſe be giuen ouer to the delights of ſinne and vncleanneſſe, and ſo as they ſhould wallowe from one iniquitie vnto another, vntill the full meaſure thereof be heaped vp together, for their iuſt condemnation. As this is alſo manifeſtly proued, Ro. 1, 18, 21, 22. where the Apoſtle ſpeaking of the wicked and prophane, *Which withheld the truth in vnrighteouſnes. Becauſe* (ſaith he) *when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, & their fooliſh heart was full of darkneſſe, when they profeſſed themſelues wiſe, they became fooles.* And a litle after, *God gaue them vp to their harts luſts*, and reckoning there vp many particulars of moſt lewd & vngodly demeanor wherin they defiled themſelues, as you may ſee at large in the reading of the ſame. The which truth of the doctrine, beſides the teſtimonies & examples of the ſcripture, how truly alſo it is fulfill the Papiſtes, who refuſing and repell from them the truth and ſinceritie of Goſpell of Ieſus Chriſt, are giuen o (through the iuſt iudgement of God) ſuch an infinite multitude of errors, a damnable opinions, yea and to ſuch abſurd, impudent, and ſhameleſſe ma of defending and maintaining them, a both horrible and lamentable to con der. And beſides their example, how tr this is in many others at this day; wh regarding not the ſincere Doctrine Chriſts goſpell preached vnto them, giuen ouer not onely to beleeue & en taine very groſſe and abſurde opini tending to licentious and carnall liber and to a very bold and peremptory ma ner of maintaining them; but alſo ſenſuall delight in all maner of vanit prophaneneſſe: how true this is (I ſay) and what daily experiences there are o the ſame, euery mans Conſcience th hath any vnderſtanding, cannot but a ſure and certifie him. Let the Miniſter h a tender regard of the peoples ſaluation, apply himſelfe neuer ſo carefully & faithfully, to open vnto them the whole counſell of God, ſhewing them what the Lord requireth at their hands, what they ought to do to pleaſe him withall, and what to auoid leaſt hee bee diſpleaſed: where there is one that giueth a religious care therunto, to glorifie god, and to ſeale his owne ſaluation accordingly, the greater part careleſly paſſe it ouer, as if it nothing concerned them. Whereas on the contrary, if we ſhold ſettle our ſelues to preach pleaſant thinges, and delightſome to the fleſh, if we would ſowe pillowes vnder mens elbowes, and flatter them in their ſins, tell them it is wel when it is ſtarke naught, that they may wel & lawfully ſweare idlye and vainly in their common talke, prophane the lords day, ſcoffe & mocke, raile and reuile at their pleaſure, and ſuch like, both our ſelues & our doctrine ſhould bee highly eſteemed and well accounted of. In which manner of affections, howſoeuer many take great pleaſure and delight, yea, and peraduenture perſwade themſelues too,

that they do ſuch, and that it is moſt a
ciſeneſſe and curioſitye, then neede
ſeem to be ſo ſtrictly tied to the ru
gods worde, and therefore like the de
Adder, ſtop their eares againſt the vo
of the charmer, charme he neuer ſo w
ly; yet is this the iuſt iudgement of G
vpon thē. And this in righteouſnes do
he puniſh ſin with ſin, giuing them o
to ſuch hardhartedneſſe & prophan
againſt the pathway of eternall cond
nation, which refuſe and will not ſub
themſelues to bee ruled and directed
the word of God, whiles the lord vou
ſafeth the ſame vnto thē. The conſide
tion whereof, as it is ſufficient to make
ſuch manner of perſons to tremble
quake, if they be not vtterly hardned
paſt recouery, euen ſo on the contrary
prouoke all ſuch as haue any ſparke
grace, zelouſly to lay hold on the preſe
opportunity which God offereth in the
miniſtry and preaching of the goſpel, to
redeeme the time, & to glorifie his maie
ſty, & ſeale the aſſurance in their own ſal
uation for the time to come, in ſound

knowledge & faith, and ſo in holy & religious obedience accordingly. Thus much generaly. Now more perticulerly we are further taught from hence, that it is not a ſimple, and bare hearing of the word of God, with the outward eares, that maketh a mans eſtate happy & bleſſed before God, vnleſſe withall, through the ſupernaturall & ſanctifying grace of Gods ſpirit, it take ſound rooting in the heart, for the eſtabliſhing of true faith, and for the glorifying of God in the fruits & effects of an holy conuerſation accordingly. This you may ſee to bee heere alſo manifeſtly taught. Theſe wicked ones (of whom the Apoſtle heere ſpeaketh) with their outward eares, did, and could heare well enough, but not hearing to ſound knowledge, faith, repentance, & ſaluation, they are rightly ſaide not to heare at all. And this doth our Lord Ieſus Chriſt expreſly confirm, Iohn 5, 25. when he ſaith [illegible] teſtifies, that the hearers of his voice ſhal liue. Not ſpeaking of euery one that heareth his word with the outwarde eares, but of ſuch, who together with their

Doct. 2.

outward

outward hearing, do inwardly embrace and entertaine it in their hearts. For many are outward hearers of Gods word, and haue the sounding voice thereof in their eares, and yet liue not in that forme Christ there ſpeaketh, but remain neuertheleſſe moſt wonderfull prophane in their behauiour, ſecure and ſenceleſſe in their ſins. It is not an outwarde hearing of the words of God then ſimply, and by it ſelfe that is the power of God to ſaluation, that is effectuall to our regeneration and ſanctification, to the eſtabliſhing of faith, and ſealing of our ſaluation, but the inward receiuing and embracing it that muſt bring peace to our ſouls in this behalfe. According as this is yet further confirmed, *Iohn 8. 47.* by the diſtinction which our Lorde Ieſus Chriſt there giueth betwixt the elect and the reprobate in this behalfe, ſaying; *He that is of God, heareth Gods words; ye therefore heare them not, becauſe ye are not of God,* not ſpeaking ſimply there, of hearing, or not hearing with the outwarde eares, for ſo the Iewes oftentimes heard the worde of

God,

God, aſwell from Chriſtes owne mouth, as otherwiſe, and ſo do many wicked and vngodly reprobates oftentimes hear the word of God at this day: but he ſpeaketh of a religious hearing (as I noted before) whereby commeth ſounde knowledge, faith, with the other ſanctifying graces of Gods ſpirit (and which maner of hearing is proper onely to Gods children) & not of an irreligious hearing, which is proper to the wicked, and which rendereth neither to ſounde knowledge, nor true Faith, but to the further hardning of the hart, to the making of them without excuſe, & ſo conſequently to the ſure ſealing of their iuſt condemnation. So great difference is there betwixt the elect and the reprobate in the hearing of Gods word. And for this reaſon, as our Lorde Ieſus Chriſt moſt notably, Mat. 13, 20, 21, 22. reſembleth the hearts and mindes of ſuch vnprofitable hearers, vnto the high-way whereof I haue ſpoken heeretofore, ſo alſo vnto ſtony and thorny grounde. For as ſtony ground, mingled with ſom earth, is commonly hot, and cauſeth the ſeed, that falleth therein, haſtily to ſp foorth, where as yet by reaſon of ſtones the corn cannot poſsibly be ly rooted, & therefore in the heat of ter both blade and root do quickly ther & fade away, euen ſo, ſome the at this day, who oftentimes vpon ſo motions, wil be meruailous hot and hement in the queſtion of reformat ly take on for a time as though none halfe ſo zealous of Gods glorie as th ſelues, boaſting how bolde and reſo they would be, and how plain and in the diſcouery & reproofe of that w they iudge to be amiſſe, yea & that w out fearing the face or authoritie o man, if they ſhould be called into q on, and put to the trial, yea & how ly they would reioice in ſuch troub eſteeme them as their glorye, and honor and crown vnto them: wher is ordinarily founde by experience, ſuch hot paſsions are oftimes as qui cooled, and in the time of any trial commonly found verie Cowards, th ſuch proud and arrogant preſumers

on

n their owne ſtrength, [illegible] in [illegible]
f more value, worth, and neceſsity. For
od (as Saint *Peter* ſpeaketh) *reſiſteth the
roud, and giueth grace to the humble.* Many
here are alſo, who when they heare the
Doctrine of Gods free grace and mercie
n Chriſt Ieſus, freely pardoning & for-
giuing ſinne, and when they heare ſuper-
ſtition in faſting, in prayer, and ſuch like
things to be reproued, & men exhorted
to Chriſtian liberty, they embrace this
Doctrine very greedily; and all becauſe
they thinke vnder pretence of Chriſtian
liberty, to ſhake off the yoke of diſcipline
and obedience to chriſtian exerciſes, and
to vſe the cloke of Gods mercy to couer
a looſe and licentious life; ſtudying no-
thing in the meane time, but how to vſe
the countenance of the goſpell, to get ri-
ches, honor, worldly friendſhip and de-
lights. But no ſooner any ſtorm of aduer-
ſity, or heat of perſecution beginneth to
ariſe, whereof they muſt bee partakers if
they wil be conſtant in the trueth, when
they hear their wicked & vngodly doings
to be by Preachers ſharpely reproued, &

begin to vnderſtand, that neither c
liberty can be any warrant of licenti
neſſe, nor Gods mercy any cloke to
tinue in ſin, then preſently they be
ſo farre out of loue with the ſincer
the goſpel, & religion of Ieſus Chr
that they vtterly forſake & giue it o
yea, and of theſe, many afterward be
deadly enemies there-unto, and vn
ſuch as preach & profeſſe the ſame. S
hearers of the word of God were m
of the Iewes; for dreaming that C
ſhould come like an earthly Prince,
ſhould conquer nations, and make th
Lords of the worlde, they at the be
ning flocked vnto him in great num
and ſhewed ſuch liking of him, and h
Doctrine, that the Phariſees and H
Prieſts were afraid to deale with him
otherwiſe they would haue doone
afterward, when they ſaw their expe
tions diſappointed, and beholde how h
was taken, and in his enemies hands, t
could they cry, *Crucifie him*, aſwell as th
reſt, and were well content that *Barr*
ſhould be let go, and Chriſt put to a

ſt and [illegible] doeth. The third kind of e-
il ground, whereunto our [illegible]
Chriſt reſembleth the hearers and [illegible]
of ſuch vnprofitable hearers, is the thor-
ny and buſhy ground: whereby he vnder-
ſtandeth ſuch, whoſe affections are ouer-
come with the greedy deſire of riches
and worldly pleaſures. And ſurely, [illegible]
aptly are riches and worldly pleaſures
reſembled to thornes. For as thornes haue
faire greene leaues, and beautifull bloſ-
ſomes that may allure a man to reach vn-
to them, ſo if he haſtily take hold on them,
he may be ſure to be pricked by them. So
there ſeemeth a certaine beauty [illegible]
wiſe to be in riches, thereby to purchaſe
worldly [illegible] pleaſures; but if a
man with greedineſſe ſet his heart vpon
them, they will ſo wound him in [illegible]
[illegible], that without repentance, they will
kill him for euer. For they wound not onely
in getting, but alſo in keeping, and in de-
parting, yea and ſo, as ſurely there is no-
thing that dooth ſo poſſeſſe the heart of
man, nor ſo mightily pul [illegible] from God &
the care of our ſaluation, as thoſe things

do,

dye. Notwithstanding great cauſe th

which our Lord Ieſus Chriſt, Math.
6, 19. hath thus exhorted, ſaying, Lay n
treaſures for your ſelues vpon the earth
the moth and ruſt doeth corrupt, and
theeues digge through and ſteale, but
treaſures for your ſelues in heauen. &
againe, Be not careful for your life, wh
ſhal eate, or what ye ſhal drinke, &c. bu
ſeeke ye the kingdome of God, and his r
teouſneſſe, and al theſe things ſhal be mi
vnto you. Hereunto apperteineth th
ſo of the Apoſtle, 1. Tim. 6, 9. They
wil be rich, fal into tentations and ſnare
into many fooliſh and noiſome luſtes, w
drowne men in perdition and deſtructi
the deſire of money is the root of al euil
which ſome luſted after, they erred fro
Faith, and pierced themſelues through
[illegible] many ſorrowes. Let vs herewithal
conſider how *Salomon* (who aboue al
ther had good ſtore of theſe earthly
ges) how he (I ſay) deſcribeth the
of them. *Eccleſ.* 2, 4, 5. where he ſaith
he had builded houſes, planted vine
gotten ſeruants and maides, had child

in his houſe, th[illegible] poſſeſsions of *Beeues and Sheepe, aboue al that were before him in Hieruſalem; that he had gathered together Siluer and Golde, and the cheefe treaſures of Kings and Prouinces, &c.* And a little after the rehearſall of theſe and ſuch like things, it followeth: *Then I looked vpon all my workes that mine handes had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the ſpirite, and there is no profite vnder the ſunne.* This is *Salomon* his iudgement, that all things vnder the Sunne are vaine and vnprofitable. *Al fleſh is graſſe* (ſayth the prophet Eſay, alſo chap. 40. 6. 7. 8.) *and al the grace thereof is as the flower of the field. The graſſe withereth, and the flower fadeth, but the word of our God ſhal ſtand for euer.* Whereby we are taught that as man himſelfe, is vaine and tranſitory, ſo alſo all thoſe thinges, wherein it glorieth and taketh delight; *Honour, Dignitie, Riches, Friendſhip, Health, ſtrength, Beauty*, and ſuch like, all which may bee had and loſt in an houre. And therefore yet great vanity of vanities it is, [illegible]

vaine, fraile, and [illegible] into thi
neglect the [illegible] of God
in our mortall bodies, and the inestim
treasures of his heauenly kingdome.
this cause, most notably thus exhor
S. *Iames* in his first chap. saying,
*with meekenesse the worde that is graf*
*you, which is able to saue your soules.*
teaching in that phrase of speech, th
the end men may effectually profit b
hearing of Gods worde, and that i
be vnto them a worde of saluation,
must be religiously carefull to hear
receiue it with meeknesse. They
home and resort to the preaching th
of which minds meekly affected, and
ble and tractable to all dueties. The
God, who is most high and holy,
graciously promising to be present
all such as are meeke and humble in h
and to giue them grace to receiue th
spirit, and to giue them life to guid
direct them, and to teach them his
in Psal. 25. 9. *Them that be meeke sh*
*guide in iudgement, and teach the humble h*
*waie.* And Esay. 57. 15. *I dwel* (saith th

Lord) *in the high and holy place: with him alſo that is of an humble and contrite ſpirite, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* And Chap. 66, 2, 5: *to him wil I look, euen to him that is poore, and of a contrite ſpirit, & trembleth at my words.* And a little after, *Heare ye the word of the Lord, al ye that tremble at his word*; which plainly importeth, that whoſoeuer do not tremble at gods word whoſoeuer in meekneſſe of ſpirite and humbleneſſe of heart, ſubmit not themſelues thereunto, for their inſtruction, reformation, and continuall direction in the whol courſe of their life, al ſuch are vnmeet to heare the word of God; neyther do the Doctrines and ſweet promiſes of Gods grace and mercy in chriſt Ieſus contained therein, appertaine vnto them. For this cauſe, moſt notable [illegible]tingly vnto this meekneſſe of ſpirit, according to the rare examples of the ſame in him-ſelfe, exhorteth our Lorde Ieſus Chriſt *Math.* 11, 29. ſaying, *Learne of me, that I am meeke and lowly in heart; and ye ſhal find reſt vnto your ſoules.* For why, the ſeede of Gods worde, in the hearts of those that are meeke, and receiue it with meekeneſſe and humbleneſſe of Spirit, is fruitfull, as in good ground, according to the Parable, *Luke.* 8, 15. whereas on the contrary, vnto ſuch as haue proud and vntractable hearts, it is altogether vnfruitfull, as in euill ground. For God (as you heard before) *reſiſteth the proude, and giueth grace to the humble.* And in the ſecond Chapter of the Prophet *Habbakuk, Behold, he that lifteth vp himſelfe, his minde is not vpright in him, but the iuſt ſhall liue by his faith, yea, indeede the proud man is as he that tranſgreſſeth by wine, therefore ſhall he not endure.* Now for the Vſes. Firſt, ſeeing it is euident by this doctrine, that there is a very great difference betwixt the elect, and the Reprobate, in the hearing of Gods word, that therefore in the feare of God, we meaſure & examin our ſelues heereby, what our eſtate and condition is before the lord. It is not inough to heare the word of God, no nor yet to heare it ſo diligently, and with ſuch attention, as that we can remember it, and make vſe and application of it vnto our ſelues: For ſo did the Phariſees, as wee ſee *Iohn 9.* and thus much doo, and may many other wicked and vngodly perſons at this day. But heere lieth the point. If when we heare the word of God purely preached, we ſo regard and remember it, and make ſuch Vſe thereof, as that wee can acknowledge in our harts the truth, the holineſſe and authority of it, and bee moued by Gods ſpirit to ſay in our harts with the Prophet and Apoſtle, as *Rom. x. xv. How beautiful are the feete of them that bring glad tidings of peace, and bring glad tidings of good things*? If hearing what God requireth at our hands, what wee ought to doo, to pleaſe him withall, and what to eſchew, leaſt he bee diſpleaſed, we deſire in our hearts to glorifie him accordingly, praying for grace and Heauenly aſsiſtance: if hearing the ſweete promiſes of Gods free grace and mercy in chriſt Ieſus, wee be thereby allured to the loue of God, and to the magnifying of his Mercie, with an humble acknowledgement of our owne vnworthineſſe: If at the denouncing of Gods iudgements againſt ſin, we tremble in our hearts, and be touched with remorſe, in regarde of our manifold tranſgreſsions, grow in deteſtation of them, and vnfainedly deſire grace to eſchiew ſinne, and to preuaile againſt it (for the time to come) in al the luſts and temptations thereof. If (I ſay) we perceiue our ſelues thus prepared and ſanctified for the hearing and applying of the word of God, when it is preached vnto vs, and ſo as thereupon we zealouſly ſettle and reſolue our ſelues to growe in knowledge, faith, and al other graces, according to the ſeuerall Doctrines and exhortations which are deliuered vnto vs, and the diuers occaſions that are offered: Heerein ſhall we haue a moſt notable and comfortable teſtimony, that wee are the children of God, & do belong vnto eternal life, there being in this life no greater argument of Gods eſpecial loue towards any, then if when the worde is preached, hee open their eies for a right conceiuing and vnderſtanding of that which is taught, and there-withall alſo ſanctify and prepare their hearts for ſuch an inward entertaining and applying of it, as I ſpake of before. But now on the contrary, if wee feele not theſe effectes, how is it poſsible for vs to haue this aſſurance? After this maner, if we examin our ſelues and others, according to the ſtate and condition of the time, wherein we now liue, we ſhal ſee ſufficient cauſe of mourning and lamentation. Manie come to the hearing of Gods word, and ſome ſurely ſo regard it when it is preached, that they can apply it to thēſelues and others. When they heare vain ſwearing, curſing, ſcoffing, whoredom, lying, filthy ſpeaking, malice, enuy, contention and ſuch like things, diſcouered, reproued, and condemned; they are not ſo blockiſh and ſenceleſſe, but the Conſciences of ſuch as are guilty, are conſtrayned to accuſe them, that this and that is ſurely meant and ſpoken of them, and of ſuch as they are. Heereby (I ſay) are ſuch put in minde that they vſe to ſwear vainly, to curſe, to ſcoffe, to lye, and they cannot but be moued heerupon, to think that the preacher ſurely aymeth at them, becauſe they are malicious, enuious, giuen to contention, quarelling & debate, &c. Now this ſo far, were not amiſs, that men ſhoulde thus obſerue and apply the Doctrine preached, but when inſtead of leauing or forſaking either their ſwearing, or their lying, ſcoffing, their malice, or ſtrife, when they heare it reprooued, they more and more flatter and harden themſelues therein, and become puffed vppe with proude conceits, as men that thinke ſcorne to bee taught and admoniſhed, and therewithall (like the Phariſes) become enraged againſt the Miniſters whom God hath ſet ouer them, as if all were ſpoken & done of malice, how naturally and neceſſarily ſoeuer it ariſe frō the Text: this is ſuch a marking & applying of Gods word, as is euen accurſed of God, and carieth in the forhead of it, the very ſeale and marke of a reprobat mind. And yet whether the caſe doth thus ſtād with many at this day, who come to the hearing of Gods word, and mark and apply it rather to the hardening of themſelues in their peruerſe and proude conceits, and in their corrupt and vnwarranted wayes, then in any meaſure for the humbling of ſoules, and building vp of themſelues towardes Gods Kingdome, I referre to euery mans Conſcience, to examine and conclude.

Secondly, this Text and the Doctrine deliuered thereupon, ſerueth moſt notably for the anſwering of two obiections, the one concerning the Miniſters of the Goſpell, and the other concerning ſome of ſuch as are hearers. It is a common Obiection in the mouths of ſome, to the reproch (as they would haue it) of ſome of Chriſts ſeruants, who preach to them the word of God, that they are vnprofitable in their places, that God dooth not bleſſe their labors, and that their vndiſcreet & vnwarranted proceedings in the duties of their calling, & in the courſe of their life, is a great ſtumblingblock in the waies of the hearers, and a maine reaſon wherfore the people for the moſt part be ſo careleſſe in matters of religion, ſo litle profit by that which is taught, and take ſo little regarde of walking in obedien accordingly. And through this conceit do they take libertie to them-ſelues, fo an odious and vnchriſtian contempt an deſpiſing of Gods Miniſters. And ſo, forgetting themſelus, and neuer lookin vpon their owne wayes, they caſt the fa of all the euill that is among them, vpo ſuch as continually labour to doo vnt them the greateſt good. I will not compare the perſons, for that cannot be (as freely confeſſe) without intollerabl pride and blaſphemy, but reſpecting th cauſes (which are one and the ſame) wit as good right, might they ſo condemne the holye prophets and Apoſtles as th cauſes and authours of the peoples ignorance, coldneſſe, and careleſneſſe in religion, and of al other euil in the daies tha they liued. The Prophet *Eſay* preached to the people of his time, aboue ſixtie years, and the Prophet *Ieremy* aboue 40. and all the other Prophets proportionably, and now I truſt, they will not ſay, that the want of either diſcretion, or good gouernment in the doctrine or life of theſe holye men, was the cauſe of the euill which was then among the people, yet with how ſmall fruit they preached, and how litle good they did with al their labour and endeuour, beſides the whole courſe of their writings, and their lamentable complaints whereof I haue ſpoken before, the euent of Gods iudgements in puniſhing the Iewes, doth further proue. For, for that onely cauſe I meane, in contemning Gods word, and for diſobeying and perſecuting the Prophets, did the Lord bring vpon them the king of *Babylon*, who in the ninth yeare of *Zedekiah* king of *Iudah*, came and beſieged *Ieruſalem*, and in the eleuenth yeare tooke and ranſacked it. God thus plaguing the contempt of his worde, when after ſo long preaching no fruit would follow: & yet was not the Prophet *Ieremy* in fault, nor other the true prophets of God: for the inuaſion of theſe ſtrangers, for the ouerthrow of this noble City, or for the grieuous captiuity of this miſerable people; but the looſeneſſe of their owne liues, & their great contempt and ingratitude in thoſe reſpects I ſpake before, moſt worthily brought this fearefull plague and iudgement vppon them. The like might be ſayde of Chriſt, and of his Apoſtles & Diſciples, they moſt diligently preached among the Iewes, but with ſmall fruite, if wee conſider either the purity of the Doctrine, the excellency of the teachers, or the wonderfull workes and myracles, that wer by gods power wrought for the confirmation of that which was taught. Now, althogh there be no compariſon betwixt the perſons, as I ſaid before, yet the doctrine which we preach is one and the ſame that Chriſt & his apoſtles haue taught before vs, and left vnto vs. And this further, I do not doubt, may be boldly and truly ſpoken, that howſoeuer our aduerſaries, by reaſon of our infirmities, haue more matter, and greater likelyhood; yet ſurely, as the ancient accuſations of the wicked againſt Chriſt and his Apoſtles, were nothing but a colour and pretence of reprobate mindes, to feede themſelues in the wicked contempte of Gods word, and in a looſe and vnbridled kind of life; ſo is there no other account to bee made of the greateſt part of ſuch ſlanders and reproaches as are vttered againſt the Miniſters of the Goſpel at this day. It is not my purpoſe (as God is my record) to patronize any thing that in any of that calling may be found euil or amiſſe; nay, it ſhalbe far from me (throgh Gods grace) to iuſtifye my ſelfe in any thing at all, that vpon due triall & examination may be found worthy of reproof. For better were it (I confeſſe) that Milſtones were hanged about our necks, and that we were caſt in the midſt of the Sea, rather then our life or euill doing ſhould be ſuch an offence, as to hinder any one in the way of ſaluation. But my purpoſe is, to take from the men of this worlde, ſuch pretences and excuſes as they make, to nuzzle them-ſelues in a licentious life. And to let it appeare, that that which they alledge and Obiect againſt the Miniſters of Chriſt, is not the main cauſe wherfore the ſincerity of the goſpell is ſo little regarded, our lord Ieſus chriſt in that parable. *Matt* 3. teacheth men to iudge otherwiſe, to look into th ſelues, & to ſearch their own boſoms fo the cauſe and reaſon wherfore the wor of God hath no more place in them. Although the ſeed-ſower bee neuer ſo honeſt a man, and moſt skilfull and cunnin in his trade, though hee make neuer ſ good choiſe of his ſeede, and be neuer ſo carefull to purge and cleare it from al damage; yet if the ground bee barren an naught, his labor is loſt, and no good effect can follow thereupon. And on th contrary, though the ſower bee neuer ſo vnskilful in ſowing, and haue no deſire at all that the ſeed which he ſoweth ſhould growe and proſper; yet if the ſeede bee good, and the ground too, it will grow and bring forth fruit. Now, as the word of God is the ſeede, ſo is the ground the hearts and minds of ſuch as heare it preached. A good heart, whereſoeuer, or of whomſoeuer it heare Gods worde, nay though it be but read of a childe, yet will it enter into him, and do him good. But godleſſe heart, a prophane and Wicked man, though hee heare neuer ſo good man preach, nay though Chriſt himſelf, or an Angell from heauen, ſhould ſpeak vnto him, and ſay, this is the doctrine of ſaluation, giue good eare vnto it, beleeue and embrace it; or this is the good and right way, walke directly therein; yet would he be neuer the better, but continue as prophane (if not become worſe) then euer before. And this may ſuffice for the anſwer to the firſt obiection. For the ſecond; it ſeemeth ſtrange to manie that are well minded, that the doctrin of the goſpel, being (as it is) ſo purely and plentifully preached, and ſo wiſely, ſo plainly and perticulerly applied to mens conſciences, ſhould yet be no more effectual to the reformation of mens hearts, and to the amendment of their liues, that men ſhould bee ſo little allured with the ſweet promiſes of Gods grace and mercy in Chriſt Ieſus, or ſo little terrified with the denouncing of Gods iudgements. It makes them wonder, that any man that is eyther a vaine ſwearer, or a ſcoffer, or a lyer, or a filthy ſpeaker, and that is guilty in himſelfe, either of malice, or enuy, of contention of ſtrife, or any other ſin whatſoeuer, ſhoulde heare theſe or a of theſe thinges ſo ſpoken againſt, a condemned by the authority of God hi ſelfe in his worde, and yet continue them, or in any of them without repentance. O Lord (ſay they) what a pittiful thing is this, that any ſhoulde thus wilfully ſhut their eyes, that they may no ſee, ſtop their eares, that they may no heare, and thus harden their hearts, th they might not vnderſtand? To ſee a papiſt (that refuſeth to come to our aſſemblies where the word of God is preched) to bee thus minded and thus hardned i the luſts and affections of his own heart, it is not ſtrange. But for any man that carrieth the name and countenance of a Proteſtant and profeſſor of the Goſpell, and that enioyeth an ordinary miniſterie for his inſtruction and direction, to bee thus euill affected, it ſeemeth vndoubtedly very ſtraunge, and is a great aſtoniſhment vnto many; yea, and makes many good men, not onely to ſigh & lament, but euen with *David*, Pſalm. cxix.

*To gush out riuers of water*, for very ſorrow and greefe, that men ſhould bee ſo careleſſe of their owne good, and run ſo deſperately to their owne deſtruction. But ſurely, if with *Dauid* we go into the ſanctuary of God, and looke well vpon this chapter, and eſpecially vpon this text, & conſider withall, how God hath *Mercie on whom he wil* (as the apoſtle ſpeaketh againe, cha. 9) *and whom he wil he hardneth*, that he couereth ſome with a Spirite of ſlumber, giueth *them eyes that they ſhoulde not ſee, and eares that they ſhould not heare*, we may ſee ſufficient matter to cleare al doubts, to ceaſe al maruailing, al ſorrow and mourning, and to ſay euery one to his owne ſoule: why art thou caſt down my ſoule? why art thou grieued or diſcoraged? The iudgements of God are high & aboue our reach. If God hath giuen men ouer to ſuch a reprobate ſenſe, thus blinded their eyes, ſtopped their eares, and hardned their hearts, who can helpe it? It lyeth not in our power, eyther to open their eyes and eares, or to mollifie their hearts. Wee muſt pray vnto God

for their conuersion, if it may ſtand w
his bleſſed wil, and vſe all good mea
(to that end) according to our places
callings, and ſo leaue them vnto god, ſ
ing as the Apoſtle ſpeaketh in the la
part of this chapter. *O the deepeneſſe of*
*riches both of the wiſedome and knowledg*
*God: How vnſearchable are his iudgemen*
*and his wayes paſt finding out?* Laſt of al, w
may ſee further from hence, what a fe
ful thing it is for men to harden th
hearts againſt the Doctrin of the goſp
and to be either ſo ſtubborne or mali
ous againſt the Miniſter that preache
vnto them, as not to regard the inſtru
tion and the exhortations which he do
teach and deliuer. They heereby wilfu
ly ſhutting agaynſt themſelues the ga
of Gods kingdom; & whereas the wo
of God is in it ſelfe, and vnto the elect o
God, a ſweet ſauor of life, and the migh
ty power of God to ſaluation, they mak
it by this meanes, vnto them, the ſauou
of death & condemnation, to their fear-
ful confuſion for euermore. This is mani-
feſt alſo in the example of the *Iewes*, they

being a ſtubborn people, and moſt maliciouſly bent againſt Chriſt, becauſe hee would not flatter them in their ſins, but plainly and particularly applied his Doctrine vnto their conſciences. No other effects can we ſee (in the greateſt part of them) by all his preaching and continual exhortations, but the effects of men giuen ouer to a reprobate ſenſe. Somtimes aſtoniſhment, ſometimes palpable ignorance, ſomtimes mocking, wreſting, peruerting, ſlandring, perſecuting, no ſound knowledge, no true faith, no true repentance, no true zeal of gods glory, no fruit or effect of true loue, nor any other thing at all, that might either bring them true peace of cõſcience, or tend to the ſealing of their ſaluation. So that this may bee a leſſon, nay a fearful example for vs, & for all poſterities and generations to come, that we may learne to take heed how we harden our harts, or be malicious againſt thoſe whom God hath ſent to break vnto vs the breade of life, leaſt God forſake vs, yea euen whileſt hee ſpeaketh vnto vs by his ſeruants, in the ordinary Miniſtry and preaching of the goſpel. But that w humble our ſelues before the Lord, a craue the gracious aide and aſsiſtance o his holy ſpirit. It being moſt ſure & ce taine, that vnleſſe the Lord ioyne the e ficacy of his ſpirite with the outwar ſound and miniſtry of his word, we ſh be as malicious, as ignorant, as peeui and peruerſe, as farre from hauing an ſound comfort by that which we hea as were the Iewes, whoſe fearfull exa ple is thus ſet before vs. And therefo how highly it ſtandeth vs vpon, to pr and beſeech the Lord, ſo to prepare a ſanctify our eares and hearts, that we not idle, vnfruitful, and vnprofitable he rers of Gods worde, when it is preach vnto vs, but that we may euermore h it, with that manner of hearing, which proper and peculier to Gods Childre with feare and trembling, as the Wor proceeding out of Gods owne mout and with ioy and cheerefulneſſe, as th word of life, yea, euen as the power o God, to the euerlaſting peace and ſalu tion of our ſoules: I neede not vrge further, it beeing ſo cleare and manifeſt, that euery one may clearely ſee and conclude with himſelfe. It followeth in the latter part of this verſe.

## The twelfe Sermon.

### *Vnto this day.*

THeſe wordes the Apoſtle addeth of himſelfe, and they are not ſpoken by the Prophet *Eſay*, but to bee ioyned in ſence with the latter ende of the former verſe, as if it ſhould be read after this maner, *The election hath obtained it, & the reſt haue bin hardned vnto this day.* And ſo all that goeth before in this eight verſe, to be conſidered as a parentheſis, as ſpoken by the way, and conſiſting of it ſelfe. For the Doctrine then ariſing hence. We learne, that this difference is alwayes to bee founde betwixt the elect and the reprobate. The elect, howſoeuer they may be blinde and ignoraunt, obſtinate and vntowarde, and careleſſely runne headlong euen according vnto the luſtes and affecti- Doct. 3

affections of their owne hearts, with th
prophane multitude of the world, to th
wayes & delights of ſin and vngodlin
yet is it but for a time. The Lorde of
infinite goodneſſe and mercy (befor
be too late) moſt graciouſly calling
conuerting them from darknes to ligh
from ſin vnto righteouſnes, from the po-
wer of Sathan vnto his Maieſty, that
they may obtaine forgiueneſſe of th
ſinnes, and inheritance among them
are ſanctifyed by faith in Chriſt Ie
Whereas the Wicked and vngodly,
(through the corruption of their ow
nature, and inſtigation of Sathan) th
hearts and affections are ſet with deli
on thoſe things that are euill & naug
euen ſo, doo they continue and goe fo
ward from euil to woorſe, without
morſe of Conſcience, vntill they h
heaped vp the full meaſure thereof,
their iuſt condemnation. According
that of the Apoſtle, 2 *Tim.* 3, 13. *Euil*
*and deceiuers ſhal wax worſe and worſe,*
*ceiuing and being deceiued.* Thus ſtood
caſe with the Iews for the moſt part.

in the dayes of the Prophets, *Elias* & *Eliſey*, they were giuen ouer to idolatry & other abhominations, to infidelity and hardneſſe of heart, contemned Gods worde, deſpiſed and perſecuted the Prophets, euen ſo (as the Apoſtle heere giueth to vnderſtand) did they ſo continue vnto that very time wherein hee liued. *The reſt haue bin hardned* ſaith he, *vnto this day.* To this alſo moſt plainly, 2.*Cor.*13.14. 15. *Their mindes* (ſaith he) *are hardned, for vntil this day, remaineth the ſame couering vntaken away.* And a little after, *Euen vnto this day, when Moſes is read, the vail is laid ouer their hearts.* And after this manner, (through the iuſt iudgement of God vpon them) doo the greateſt part of them remaine in the like Ignorance, blindnes, infidelity, obſtinacy, & hardheartednes, euen vnto theſe very daies of ours wherin we our ſelues do now liue. The Children of God, whenſoeuer either their owne conſciences doo reproue them for ſinne, or others do exhort and admoniſh them, howſoeuer for a time they may paſſe it ouer, and regarde it not; yet at

length

length they will bethinke themſelues, be touched with remorſe, and glorify God in the fruits of repentance and newneſſe of life. *Dauid* ſinned greeuouſly in adultery & murther, but being an elect child of God, he was no ſooner brought to a ſerious ſenſe and conſideration of his ſin by the Prophet *Nathan*, as 2 Sam. 12,1 but with a penitent heart hee confeſſed the ſame. *Peter* alſo, greatly offended in denying his Lorde and Maiſter, but he was no ſooner put in minde of his ſinne, by the crowing of the Cocke, but (as we may ſee, *Math.* 26,75.) he wept moſt bitterly to conſider his fall. *Paule*, before his conuerſion, was a greeuous perſecutor of the Church of Chriſt, making hauocke of all ſuch as profeſſed his Name, aſmuch as lay in him, but being an elect and choſen Veſſell of God, hee was no ſooner admoniſhed and exhorted to Repentance, but he preſently ſetled himſelfe to obey the Lords wil, as *Acts* 9,6. *Lord* (ſayth he) *what wilt thou that I doo?* As if hee ſayde, I am now ready to performe whatſoeuer it ſhall pleaſe thee to enioyne or commaund. But now, how contrary heereunto, is the affection and inclination of wicked & vngodly reprobates, we haue examples in *Kain*, *Pharaoh*, *Eſau*, *Ahab*, *Iudas*, and in the Scribes and Phariſees, who although they were guiltie in their Conſciences of great and grieuous tranſgreſſions, and often ad[illegible]ſhed and exhorted to Repentaun[illegible]t they ſtill continued in their lew[illegible]e, & what outward ſhew of remorſe ſoeuer, they at any time made, it was altogether in Hypocriſie and diſsimulation. What our generall eſtate and condition is by Nature, how we are thereby dead in treſpaſſes and ſinnes, hauing no more power nor ability in our ſelues to recouer the ſpirituall life loſt, then there is power in a dead carkaſſe, to reſtore it ſelfe to a naturall life: the holye Scripture dooeth plentifully declare, *Iohn* 5, 21. *Coloſ.* 2, 13. *Ephes.* 2, 1. and in many other places, as wee haue had often occaſion to conſider at large. But nowe, howſoeuer thus by Nature ſtands the caſe with all men, yet ſuch among the reſt, as doo belong vnto

eternal

eternall life, the Lord doth not alwayes leaue in this wretched condition, but in due & conuenient time deliuereth them from the power of darkneſſe, and bringeth them into the liberty of his adopted children, and ſanctifyeth them for the aduancement of Gods glory, and for the [illegible] of their owne ſaluation, in the fruits of the ſpirit, in all goodneſſe, righteouſneſſe, and truth, according to their ſeuerall places and callinges, and the diuers occaſions that are offred. Doſt thou then ſee any man careleſly and ſecurely continuing in his old and former ſinnes, that either from his cradle or otherwiſe heeretofore, hath bin a vaine ſwearer, or a blaſphemer, a whoremaſter, a drunkard, a wrangler, a ſcoffer, giuen to contention, quarrelling, or debate, a lyer, a filthy ſpeaker, an oppreſſor, or a backbiter, and notwithſtanding all wholeſome inſtructions and exhortations that tend to the contrary, continues ſo ſtil, is ſtil a known and a notorious tranſgeſſor in theſe or in any of thẽ; as ſom ſuch there are, who by any good means that can be vſed, wil not be reclaimed, but alwaies continue in their vnregenerate eſtate, hauing ſo accuſtomed them-ſelues to theſe and ſuch like things, and growne to ſuch an habite in them, that there is nowe no more hope of their chaunging to the better, then of the blacke Moore his changing his skin, and the *Leopard his ſpots*, as ſpeaketh the Prophet *Ieremy*, ch.13. Wel know ſuch a one, whoſoeuer he be, and mark him out from among all others, to bee in a moſt deſperate and miſerable condition. And howſoeuer the Lord God in mercy may heereafter cal & bring ſuch to repentance (which is euermore to be deſired & praied for, if it may ſtād with his bleſſed wil) yet know their eſtate in the meane time, (I ſay againe) to be moſt fearful. And let al others learn by the example of ſuch (as they tender the glory of God, and their owne ſaluation) to beware and take heed of continuing in ſin. It being the property of Gods children when they are called and conuerted, to be ſo altred and tranſformed from their former corrupt & vnwarranted conuerſation, that howſoeuer they cannot glorifie God in ſuch perfection as they woulde ; yet the deſires of their hearts, and the endeuours of their liues, are wholly addicted thereunto, and ſet thereupon. Whereas before, they were full of *vnrighteouſneſſe, fornication, wickedneſſe, &c.* (as the Apoſtle ſpeaketh of the vnregenerate Gentiles, *Rom.* 1.) being called and conuerted, they become *Ful of goodneſſe, filled with al knowledge, & are able to admoniſh one another*, as he ſpeaketh of the conuerted Gentiles, Rom. 15. Whereas before, all the Religion which they had, was onely in wordes and outward ſhewes, vpon their conuerſion, it preſently beginneth to be in al goodnes, righteouſnes, and trueth, they hauing a care & a conſcience to amend their liues & to practiſe in the whole courſe of their conuerſation, whatſoeuer they know & profeſſe, according to the wil & word of God. If before they were vain ſwearers, now they haue regarde to vſe the Name of god with high reuerence whenſoeuer they ſpeake or thinke of it. If before they haue bin vnchaſt & diſſolute, nowe they haue a care to keepe their bodies & soules chaſt and pure, as becom the temples of the holyghoſt: If before they were giuen to quarrelling, contention, & ſtrife, now they are peace-makers, ſeeke it, & follow after it: If before they haue bin ſcoffers, raylers, filthy talkers, or ſlanderers, now their care wil be to ſpeake the wordes of truth & ſobernes, that no corrupt communication proceed out of their mouths but that which is good to edification, & may miniſter grace to thoſe that heare them: yea, and thus ſtands the caſe with them, as touching all other perticulers that may be remembred. According as of this difference betwixt the eſtate & condition of gods children, conſidered both before & after their calling & conuerſion ſpeaketh the Apoſtle, *Eph. 2. Wherefore remember that ye being in time paſt, Gentiles in the fleſh, & cald vncircumciſion of thē which are called circumſion in the fleſh made with hands, that ye were (I ſay) at that time without Chriſt, and were aliants from the Commonwealth of Iſrael, & were ſtrangers from the Couenants of promiſe, ana had no hope,* *and were without God in the world. But now in Chriſt Ieſus, ye which once were far off, are made neere by the blood of Chriſt. For he is our peace, &c.* Heereof the Apoſtle *Peter* alſo 1 *Pet.*2,10.*Which in time paſt*, ſaith he, *were not a people, yet are now the people of God, which in time paſt were not vnder mercy, but now haue obtained mercy.* And 1.*Cor.* 6,9,10,11. after the Apoſtle hath reckoned vp a great number of wicked and vngodly liuers, *Fornicaters, idolaters, adulterers, wantons, drunkards, raylers*, & ſuch like, plainly denouncing, that no *ſuch ſhal inherit the kingdom of God*: hee preſently addeth, ſaying, *And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, & by the ſpirit of our God.* Much might bee ſpoken, and many other places alledged, but by this already deliuered, wee may plainly ſee, what a great change and alteration the Lord dooth worke and bring to paſſe in all thoſe that do belong vnto him. In all thoſe (I ſay) that doo belong vnto him; for the Wicked, howſoeuer they may ſometimes haue ſome prick of conſcience, and ſodaine motions vnto that which is good, and ſo as they may ſeeme to be ſorry for their ſins, and verie reſolute to walke in newneſſe of life; yet as ſuch motions are neuer wrought in them by Gods ſanctifying ſpirit, ſo haue they neuer any certainty of continuance, but as a flame or flaſh of fire in ſtrawe or ſtubble, as they ſuddainly ariſe vpon carnal reſpects, ſo as ſodanly do they vaniſh & paſſe away againe. Their ſtony hearts cannot be made fleſh; all is quickly forgotten, and they are ſtill the ſame men they were before. So then we ſee heare (to conclude withall) that one courſe is to be taken with the godly, and another with the wicked, aſwel in the Miniſtry & preaching of the Goſpell, as otherwiſe. Such as continue in their lewdneſſe, and will not bee reformed (but harden their harts, and make ſtiffe their neckes againſt ſuch wholſom adviſe and counſel as tendeth thereunto.) Such are to be reprooued and vpbraided, aſwell with their former, as with their daily tranſgreſsions. A man may boldly ſay to ſuch a one, thou haſt alwayes bin of a lewd and vngodly diſpoſition, as eyther in this or in that reſpect, and ſo thou art ſtil; we ſhal do ſuch no wrong at all, though wee lay to their charge, and vrge to their Conſciences, one and the ſame ſinne and offence, and that againe and againe, yea, ſo long as they continue therein without Repentance. But when a man that hath bin of a lewd diſpoſition, is now become an honeſt man. If he were in time paſt, either a vaine ſwearer, or a whore-monger, or a drunkard, a malicious, enuious, or a contentious perſon, or any other way euill inclined, and hath now left his olde and former ſinne, and endeuoureth to walke in a better way. It ſtandeth with no warrant from Gods word, to obiect any former matter at all, to the diſgrace of ſuch a one. But God is to be glorifyed for his Conuerſion, and the party encouraged by all good meanes to a zealous proceeding in the obedience of the trueth. So that fitly are all ſuch heere met withall, and iuſtly reprooued, who (to the diſgrace of the glorious Goſpell of Ieſus

Chriſt which they profeſſe) are very ready to vpbraide thoſe that feare god with the ſins and tranſgreſsions of their vnregenerate eſtate with ſuch faults & tranſgreſsions as they haue cõmitted before the time of their calling. As many ſuch there are, who if they heare any thing vttred to the praiſe and commendation of any man (for godlines & religion) whom they do not affect. If they knowe or can call to minde, or do but heare of any vnwarranted behauiour, committed by thē in the former part of their life, great or ſmal; how long ago ſoeuer it wer done, & how penitent ſoeuer for it, they haue bin ſince, yet will they be ſure, eyther to caſt it in their teeth (if they preſently conferr with them,) or to blaze it abroade to the greateſt reproach and diſgrace of them, they poſſibly may. Thus did not the Apoſtle *Paule* deale with the Romanes. After their calling and Conuerſion, hee vpbrayded them not with their former Idolatry and prophaneſſe, howe great and horrible ſoeuer it were, *But God be thanked* (ſayeth hee) *Rom.* 6,17

*That ye haue been* [illegible] *ſin, bu*
[illegible] *from the heart, &c.* And thu
ſay) ought we to do, reproaching one
ſuch with their former tranſgreſsio
who wilfully and ſhameleſly continue
them, but neuer obiecting to the diſgr
of any reformed Chriſtian, what he h
bin in times paſt, but giuing thankes
to God for that hee is now. And
which, to the end we may do in vprig
neſſe of hart, and without reſpect of p
ſons, as occaſion may be offered; Le
humble our ſelues before God in pra
yer, and craue the gracious aſsi-
ſtance and direction of
his bleſſed ſpi-
rit.

# Two Sermons vpon these words, in the latter part of the twentith verse. *Be not high minded, but feare.*

*LOuing and Christian Reader, when the precedent Sermons were made ready for the Presse, there was no intent or purpose that any other should be published. But before their full impression (and namely in the month of March 1612.) it came to passe (through an ordinary and orderly succession) that these two ensuing, were likewise Preached: of which two, finding no better entertainment than the former, but the first of them being as much cauilled at, peruerted, and derided; some of the hearers applying it to themselues, and that as particularly as if they had beene expresly named and pointed out: and thereupon kicking and spurning at it, as if it had beene spoken of mallice, and as if the Pulpit were made a place by the Minister (by the disgracing of them) to reuenge himselfe: It hath therefore bin thought requisite, by some well affected, that they should be added vnto the other, and that altogether should be viewed and examined by such as feare God, and haue godly wisedome & vnderstanding to discerne.*

*Vnto whoſe cenſure, the Preacher doth mo cheerefully and willingly, yeilde and ſ himſelfe.*

## ❡ *Be not high minded, but feare.*

These wordes, doe containe a part the Apoſtles anſwere vnto an obiection which hee preuenteth in the form verſe. The obiection is to this effect, as if ſome one of the *Gentiles* (groundi the ſame vpon the Doctrin which he ha taught before) ſhould thus alledge; *Th Branches are broken off*; that is to ſay, th *Iewes* are reiected, that we *Gentiles* mig bee receiued into their place; and th there is therefore ſufficient matter for of glorying and triumphing ouer them. Now to this obiection, the Apoſtle anſwereth in this twentith verſe, grauntin the firſt part; as namely, that the braunches are broken off; that is, that the *Iewes* indeed are reiected, and that the *Gentiles* are entertained into their ſtead, but th conſequent hee denieth, by expounding the cauſe of their reiection; namely, Infidelity, whereunto by Nature the *Gentiles* are as apt, and as readily inclined as the

*Iewes*: *Well* (ſaith he) *through vnbeliefe they are broken off, & thou ſtandeſt by faith; Be not high minded, but feare*: As if hee ſaid, It is true that thou obiecteſt, that the *Iewes* are caſt off, and you receiued, but this withall thou oughteſt to know, to conſider, and weigh with thy ſelfe, that ſeeing vnbeleefe is the cauſe of their reiection, and that thou thy ſelfe by Nature art as ſubiect thereunto as they; there is therefore no cauſe wherefore thou ſhouldeſt inſult or triumph, or behaue thy ſelfe proudly and arrogantly towardes them; but that thou ſhouldſt rather feare; that is to ſay, modeſtly and reuerently worſhip, and ſerue God, and apply thy ſelfe with ſo much the more greater diligence and endeuour, for the preſeruing and ſafe retaining of that Faith, by which at the firſt thou waſt engrafted, and whereby (as yet) thou doſt ſtand and abide. Thus hauing the ſenſe of the obiection, and of the Apoſtles anſwere thereunto; now before I enter into the particular points of Doctrine neceſſarily and naturally ariſing out of theſe wordes, this queſtion hath neede to be cleared and reſolued: If it bee true (may ſome ſay) which was

taught the laſt time, out of that whic
mediatly goeth before, that ſuch as ſta
by Faith in the State of grace, haue ſu
a firme and vnmooueable abiding,
that they may aſſure themſelues of th
ſaluation, and that nothing ſhall ſepar
them from the loue and fauour of G
how, and in what ſence then doth the
poſtle heere exhort them to feare? If th
muſt feare, how can they aſſure the
ſelues of their ſtedfaſt ſtanding? For
ſwer whereunto we muſt firſt know: fi
that the Apoſtle in this place directeth
his ſpeech vnto euery particular perſ
but to the Gentiles in generall, amo
who at that time (as wel as now) there
doubt) were many arrogant and vnſan
fied profeſſors, many double and diſſe
bling Hypocrites, for whom this admo-
tion was very neceſſary. Secondly, th
word [*Feare*] in this Text, is not to be
ken for any troubling or tormenting fe
but for a reuerend awe of Gods iudg
ments, and for an holy care and endeu
to preuent and turne away the wrath a
diſpleaſure of God: the which holy c
and endeuour, may very well ſtand and
gree with the certainety and aſſurance

Fai

Faith and ſaluation. So then, the Doctrine ariſing hence in the firſt place, is this; that true Faith, and pride, (I meane pride, not as it is an infirmity in Gods Children, but as it is a raigning ſinne in the wicked) cannot poſſibly ſtand and agree together. That ſuch as haue proud and haughty hearts, cannot poſſibly ſtand in the State of Grace, can neither truely beleeue, nor religiouſly ſubmit themſelues vnto the word and Goſpell of Ieſus Chriſt. This is the Doctrine, the which as it is directly offered in this Text, ſo doth our Lord Ieſus Chriſt himſelfe expreſly confirme it. *Iohn* 5. 44. Where directing his ſpeech vnto the *Iewes*, hee hath theſe wordes; *How can ye beleeue, which receiue honour one of another, and ſeeke not the honour that commeth of God alone?* and this is manifeſt in the Phariſies, who being puffed vp with a high conceit of themſelues, ſcornefully reiected, and diſdained the ſimplicity of the Goſpell, preached vnto them by Chriſt himſelfe: as we may ſee. *Iohn* 8. 9. and in many other places. This may yet further appeare by plentifull other teſtimonies and examples, as *Numb.* 15. where it is expreſſely

*Doct.*

Nu. 15,30.

pro-

pronounced, that whoſoeuer doth oug
preſumptuouſly, or in the pride of hi
hart, he is ſo farre from beleeuing arig
as that he is guilty, euen of blaſphemi
*The Lord, and therefore ſhall be cut off fro*
*among his people.* The Prophet *Dauid* al-
ſo (for his part) is ſo far from hauing a
tollerable conceit that it is poſſible for
proude and high minded man to bee th
Childe of God, and truely and faithfull
to beleeue in Chriſt, as that he flatly pro-
teſteth, *Pſalme* 101, that he will not ſuff
Pſal. 101,5 ſuch a one *to dwell in his houſe. Him, th*
*hath a proude looke* (ſaith he) *and an hig*
*hart, I cannot ſuffer.* Of ſuch pronounce
Prou.6,16,17. *Salomon.* Alſo *Prou.* 6. that they are hat
of God, and Chapt. 16. that they are
Prou.16,5. *abhomination vnto him.* And before
Prou. 8,13. this, Chapt. 8. that it is a principall effe
of the feare *of God to hate* ſuch manner o
perſons. Now, if proud and high min-
ded men be hated of God, and an abho-
mination vnto him, and if they are alſo t
be hated of all ſuch as feare God: It ſtan
deth with no reaſon, to imagine, o
think that ſuch can poſſibly ſtand by faith
in the State of grace, for true Faith is
ſpeciall guift of Gods grace: and ſhal we

ſay, that God giueth ſuch ſpeciall graces vnto thoſe whom he hateth, and are abhominable in his ſight? It is ſurely vnpoſſible. *Their heart was exalted* (ſaith the Lord of the *Iſraelites. Hoſ. 13.*) *therefore haue they forgotten me.* Marke the reaſon; *Therefore haue they forgotten me* (ſaith the Lord) and why? Becauſe *their heart was exalted.* So we ſee, that a proud and high minded man, cannot ſo much as truelie remember God, much leſſe then faithfully beleeue in Chriſt, and humbly ſubmit himſelfe to the Doctrine of his word. *Behold hee that lifteth vp himſelfe* (ſaith the Lord by the Prophet *Habacuk* chapt. 2.) *his mind is not vpright in him, but the iuſt ſhall liue by his Faith: yea, indeed the proud Man is as hee that tranſgreſſeth by wine, therefore ſhall he not endure, &c.* In which wordes we ſee a manifeſt oppoſition betweene pride and faith. And by all theſe places wee haue this truth moſt cleerely confirmed, that it is not poſſible that a proud and high minded man ſhould truely and faithfully beleeue in Chriſt. Now ſecondly we are to obſerue, that pride & ambition doe commonly goe together, there beeing hardly a proude man that is

Hoſ. 13. 6.

Hab. 2. 4. 5.

not

not ambitious; not an ambitious
that is not proud. And in whom ſo eu
theſe are ſeated by the Deuill (for hee
the Authour of them) there is nothing
wicked, vile, and abhominable, but ſu
men will affect it, and are apt and inc
nable thereunto. For what elſe mou
*Korah, Dathan,* and *Abiram*, to mu
mure againſt *Moſes* and *Aaron*, and
Numb. 16. ſtirre vp ſedition. *Numb.* 16. *Athal*
*deſtroy all the Kinges ſeede,* but that ſh
2 Kin. 11, 1. her ſelfe might raigne? 2. *Kin.* 11. *Zim*
*Shallum*, and many others, to murth
1 King. 16, 9, 10. their Lords and Princes. 1. King. 16.
2 Ki. 15, 10. 2. King. 15. *Abimelech* to murther
ſeauenty Brethren, the Sonnes of *Ier*
Iudg 9, 5. *bal. Iudg.* 9. *Abſolon*, that wicked Hipp
crite and vnnaturall traitor, to take ar
againſt his Father *Dauid*, and to dri
him from his Kingdome. 2. *Sam.* 15. A
bition was the roote and Fountaine of
this. And by theſe examples it is ve
cleare, that there is nothing ſo vile a
abhominable, but proud and ambitio
men are inclinable vnto it. Nowe,
pride and ambition, ſo alſo doe pride
vaine boaſting commonly goe togeth
as heereof we haue examples in *Abſa*

reſt.

*raſh*. *Heſt*. 1. who ſitting vpon the Throne of his Kingdome, made a feaſt to all his Princes and Officers, boaſting of his Riches, and of the glory of his Kingdome. In *Haman* Chapt. 5. boaſting himſelfe of the glory of his riches, and wherein the King did magnifie him aboue all others. And Dan. 4. we read of King *Nebuchadnezar*, how walking in his royall Pallace of *Babell*, boaſted of his greatneſſe, ſaying; *Is not this great Babell, that I haue built for the houſe of the Kingdome, by the might of my power, and for the honour of my Maieſty?* And of ſuch vaine boaſters there are many other examples; ſome glorying in their Riches; ſome boaſting of their ſtrength; ſome bragging of their credite, of the fauour of great men, and ſuch like. But now before we proceed any further, let vs conſider how odiouſe a ſinne this is in the ſight of God, and that by calling to minde the fearefull punniſhments and iudgements inflicted and executed vpon proude, ambitious, and high minded men, vpon vaine glorying, and vaine boaſting perſons. And firſt, what a fearefull punniſhment was inflicted vpon our firſt Parents, when as not being con-

Eſt. 1,[illegible]
Eſt. 5,11,12

Dan. 4,26, 27.

tent with that eſtate wherein God pla
them, they would needs be climing hig
er, and laboured to bee like vnto Go
Ephe. 2,3. Are not we thereby become the child
Pſal. 51, 5. of wrath, conceiued and borne in ſin
by Nature the very Bondſlaues of Sat
and ſubiect to a thouſand miſeries ? th
(I ſay) be the accurſed fruits of this ro
of pride and ambition, whereby we m
cleerely diſcerne, how odious and lo
ſome it is in the ſight of God. What iud
ment did God execute vpon proude a
Eſter 7, 10. ambitious *Haman*, when he cauſed h
to be hanged vpon the very ſame gibb
that himſelfe a little before had erec
for *Mordecaie*? What reuenge did h
take of *Athalia*, when hauing murther
all the Kings ſeed, ſhe her ſelfe was ſl
2 Ki. 11,16. 2. King. 11. How fearefull and horri
was the death of *Abſolon*, when as han
ing vnder a Tree by the haire of his he
he was there ſtrooke through and ſlain
at what time with his Army hee fought
2 Sam 18,9 gainſt his Father *Dauid*. 2 Sam. 18. Wh
14. iudgement did the Prophet *Eſay*, Chap
Eſay 14, 4. 14. denounce againſt *Nebuchadnezz*
And as *Daniell* declareth, Chap. 4. it w
then fulfilled when after hee had exalt

him

himſelfe, He was driuen from men, and did ate Graſſe as the Oxen, and his bodie was et with the Dew of Heauen, till his haires were growne as Egles Feathers, and his ailes like Birds clawes? Neither may we ouer-paſſe the fearfull iudgement of God xecuted vpon Herod, Act. 12. who being puffed vp with the flattery and vaine pplauſe of the people for the eloquency f his Oration: the Text ſaying, that They aue a ſhout, crying; The voyce of God, & ot of man: becauſe hee gaue not the glory nto God, but vſurped it as due to himſelfe, e was immediatly ſmitten by the Angel of he Lord, and being eaten of Wormes, gaue p the Ghoſt? But now hauing thus made anifeſt the loathſomneſſe of this ſinne, y the conſideration of Gods fearefull udgements executed in regard thereof: t remaineth, that in the next place we ſet downe ſome particular Arguments and ffectes of pride, and haughtineſſe of mind, as they are deciphered in the word f God, and ſeene by experience in the ehauiour and conuerſation of ſuch maner of men. And firſt touching matters f Religion and godlineſſe, Although ch as are proud and highminded, bee

Dan. 4.30.

Acts 12, 21 22, 23.

very farre from ſound knowledge, a
ſanctifying graces; yea, ignorant and
skilfull in the very firſt principles, ye
the Pharaſies (of whom Chriſt ſpea
*Iohn 9.*) becauſe they can ſet a better
vpon the matter then the common
they are commonly puffed vp with
arrogant conceits, as if they wante
neceſſary grace, and as if nothing
hid from their vnderſtanding. Su
are proud and high minded, come t
hearing of Gods word when it is p
ched, with preiudicate opinions, no
learne, and to bee builded vp tow
Gods Kingdome, but to finde ſome
ter (if it bee poſſible) to cauell wit
Miniſter, and to diſgrace him in hi
ling, and ſo vttring (when opport
ſerues their turne) not onelie ignor
and mallice, but oftentimes alſo
flat blaſphemy, and that after an im
dent and moſt ſhameleſſe manner. N
ſhall you heare proud and high mi
men, eyther penitently acknowledge
thing in them to be amiſſe, or in hu
and lowlineſſe deſire of the Miniſte
of any other, to be taught and inſtru
in the way of ſaluation: but theſe

eremptory, Cenſorers and Controllers f whatſoeuer croſſeth their peeuiſh and eruerſe affections: let it neuer ſo plaine y appeare to proceede from God, according to his word. By no meanes can uch men abide the wordes of exhortation, but labour will they with all poſſible neanes to quench the Spirit, and to tye he tongue of the Miniſter, that hee may ither not ſpeake at all, or no otherwiſe hen they would haue him. It is their property to wreſt and peruert wholeſome Doctrine, to ſcorne and chafe, and to ſhew themſelues highly diſcontented, if the Miniſter reproue any thing that toucheth them, how farre ſoeuer it be oftentimes from his intent or purpoſe. Theſe and ſuch like effects, are ordinarily ſeene among ſuch as are proud and high minded men. Againe, if ſuch men haue any knowledge at all in heauenly thinges (as ſome of them haue) their knowledge, by reaſon of their pride being not ſanctified, dooth nothing but puffe them vp. They will profeſſe much, and none ſo great talkers as they, but no care nor conſcience ſhall you ſee of an agreeable practiſe. As they doe not like to be taught and exhor-

ted,

red, ſo much leſſe to bee admoniſhed
reproued, let him neuer tell me this (
they ſay) or let him neuer teach me th
I am not now to learne, I know wh
am to doe as well as he, I am no No
I haue not ſpent my time ſo vnprofita
I am too old to bee Catechized, I thi
ſcorne to goe to ſchoole to him, and ſ
like. Not without great cauſe there
doth the Scripture exhort vs to heare
receiue Gods word with meekneſſe,
aſſureth vs withall of Gods gracious
ſence (if we bee meeke and humble
ded) to reuiue our *Spirits, and to gi*
Jam. 1, 21. *life, to teach vs alſo, and to guide and*
Eſay 57, 15
Pſal. 25, 9. *vs in his waies*: yea, and for the bette
ducing of vs hereunto, not onely
poundeth the example of *Moſes*, as
Num. 12, 3 he was a *Very meeke man, aboue all the*
*that were vpon the earth. Numb.* 12.
alſo of *Dauid, Hezekiah, Ioſiah*, and
ny other, meekely receiuing the word
God when they heard it, their harts
ting and trembling at the conſidera
thereof, and ſo conſequently, reaping
enioying moſt notable comfort and co
ſolacion thereby, for the aſſured feeli
of Gods ſpeciall loue and fauour, to t

Dd3 euer

uerlaſting peace and ſaluation of their ſoules. For why? The ſeede of Gods word in the hearts of meeke and humble minded men is fruitfull, as good ſeede in good ground; but in ſuch as are proude nd high minded, it is altogether vnfruitull as in euill ground. They that are eeke and humble minded, heare Gods word with feare and trembling, as the word proceeding out of Gods owne outh, and with ioy and cheerefulneſſe s the worde that is able to ſaue their ſoules; but proud and high minded men, s they come to the preaching of it, onely pon worldly and carnall reſpects, ſo doe hey heare and regard it, but as the word f a fraile and ſinfull man. The meeke nd humble minded, will acknowledge he truth, the holineſſe, and the authoriy of it; but the proud and high minded, will acknowledge it no further, then they an finde it agreeable to their humaine eaſon, and fleſhly wiſedome. The meeke nd humble, when they heare what God equireth at their hands, what they ought o doe to pleaſe him withall, and what o auoid leaſt he be diſpleaſed; they will eſire in their hearts, that they may glori-

fye God accordingly, and pray for g
and heauenly aſſiſtance to that end
the other ſort are high conceited of th
owne ſufficiency, and as if they needed
heauenly helpe for the accompliſhm
of any duty which God requireth. T
meeke and humble minded, regard
Miniſters of Chriſt, who are faithfull
their places, as the Meſſengers and A
baſſadours of the Lorde of Heauen
Earth, and as bleſſed and precious In
ments of their ſaluation, ſaying with
Prophet and Apoſtle; *How beautifu*
*the feete of them which bring glad ty*
*of peace, and bring glad tydings of*
*thinges:* but proud and high minded,
eſteeme and account of them for the
part, but euen as the *off ſcowring o*
*thinges,* not worthy of any eſtimation
regard: and whereas the other ſort h
them in ſingular loue for their *wo*
*ſake,* as the Apoſtle beſeecheth them
*Theſ.* 5. they will be ſure to haue them
ſingular hatred, hurting and deſpigh
none more then they. The meeke
humble minded, when they heare
ſweete promiſes of Gods grace and m
cy in Chriſt Ieſus, to the free and parti

for forgiueneſſe of their ſinnes, to their iuſtification and eternall life, will be allured to the magnifying of Gods mercy, with an humble acknowledging of their own vnworthineſſe: but proud and high minded men are apt to be puffed vp with high conceits of their owne worthineſſe and deſerts. The one ſort, when they heare their ſinnes reproued, and the iudgments of God threatened, they will bee greeued in their Soules, and wounded in their conſciences, becauſe by their ſins they haue offended God, being their gracious and merciful Father in Ieſus Chriſt, humbly for Chriſts ſake craue mercy and forgiueneſſe, and the gracious aſſiſtance of Gods grace and bleſſed Spirite to redeeme the time, and that hating and deteſting all the waies of ſin from the bottome of their hearts: they way glorifie God, and ſeale the aſſurance of their own ſaluation in the fruits of the Spirit, in all *Goodneſſe, righteouſneſſe,* and *Truth*, al the daies of their life afterward: But it is the property of proud and wicked men when their ſinnes are diſcouered, and the iudgments of God denounced, either *to wipe their mouths* (with the *Harlot. Prou.* 30.)

and to ſhift all from themſelues, as if th
Pro. 30, 20 had not *committed iniquity*, or elſe to h
den their hearts and iuſtify themſelu
and as for the threatnings of Gods iud
ments, they regard them not, but euen
Eſay 28,15. if they had made a *Couenant with dea*
*and an agreement with Hell*, they ſecur
goe on in their prophaneneſſe, as thou
no ſcourge or plague whatſoeuer, eyth
could or ſhould lay holde vppon the
Theſe and ſuch like, are the Argume
and effects of pride and haughtineſſe
mind, deciphered in Gods word, and
be ſeen in the ordinary behauiour of ſu
maner of men, when the caſe concerne
the glory of God and their owne ſalua
on. And now to proceede to ſome o
ther inſtances. If ſuch as are proud a
high minded be preferred before othe
(as commonly they are) in the riches, cr
dit, countenance, and eſtimation of th
World, whereas they ſhould apply the
wealth, and the greater meanes God ha
giuen them to the glory of God, and t
the good of their Brethren, they imple
al, to the diſcountenancing of good me
and of good cauſes, and to the encour
ging of euill men, and of bad cauſe

Wherea

Whereas they ſhould approoue themſelues to be ſuch as they would be accounted, by labouring to excell the common ſort in good and commendable actions, to the benefite either of the Church or Common-weale; as alſo in bountifulnes and liberality, in beeing humble, affable, courteous, louers of peace, &c. which are indeed the true ornaments of a true Gentleman: they contrariwiſe by their boaſts and brags, when there is no vſe nor need of them, and by their beggarly purſes, when they ſhould doe good, and by degenerating into all other contrary extremities; of Noble (as the *Heralds* ſpeake) become Ignoble, loſe all iuſt claime of reputation and preheminence, and worthily make themſelues as baſe, as the baſeſt of all. Againe, proud and high minded men are commonly contentious. For as *Salomon* ſaith. *Prouer.* 13. *Onely by pride doth man make contention.* And marke it who will, there is hardly a proud man that is not contentious, nor a contentious man that is not proud. All contentions, quarrelling, ſtrife, and debate, and all diuiſions and ſeparations in the places of their aboade, being ordinarily ſtirred vp

by

by ſuch, who with their high words, ſt ly geſtures, imperious ſpeeches, and pe- remptory cenſures would ouer-ſway a things at their pleaſures. If there be an ſuch dwelling among you, either ye mu let them haue their owne wils, how cor- rupt or peruerſe ſoeuer it be, althoug they bee neuer ſo prophane Contemne of the Goſpell and Religion of IESV CHRIST, in the Miniſtry and profeſſio of it: neuer ſo furious and outragio neuer ſuch ordinary abuſers of Gods ſa- cred Name, in ſwearing, curſſing, blaſ- pheming; make a common cuſtome o prophaning the Lords day in themſelu and in their Children and Familie, in ne- glecting the holy exerciſes, and in the do- ing of many thinges which they ſhou not doe. Although they be neuer ſo pro- phane ſcoffers, railers, filthy talkers, neue ſo great lyars, Back-byters; nay, though they take in hand neuer ſuch wicked an vnconſcionable practiſes, not only to the vniuſt vexation of their Neighbours, bu to the hurt and oppreſsion, euen of th poore and Fatherleſſe: yet if ye will b quiet, and loue your owne eaſe, you mu let them alone, and not preſume to a them why they doe ſo? For if you eyther exhort them to a better courſe, or reproue or finde fault with them, and eſpecially if you go about by ordinary means to croſſe their wils, and to bring them to reaſon whether they wil or no: their malice will preſently grow to bee ſo exceeding and vnmeaſurable, that they wil not care what they ſay, nor what they do, no nor what they ſweare, ſo as one way or other they may hurt and deſpight ſuch as contradict and oppoſe againſt them, and reuenge themſelues. This property of a proud and high minded man, well knew *Salomon*, when he ſaith yet further. *Prou.* 28. *He that is of a proud heart, ſtirreth vp ſtrife.* Laſtly, ſuch as are proud and ambitious, are ready to iudge the ſame of others. As this is manifeſt in Chriſtes Brethren or Kinſmen. *Iohn* 7. Who as they were themſelues ambitious and arrogant, ſo had they the like opinion of our Lord Ieſus Chriſt himſelfe, and therfore it is that they vrge him in that place, to goe into *Iudea*, and to *ſhew himſelfe to the World*. And although they would haue him thinke that they did it in regard of his office and calling, that he might be

Iohn 7.3.4.

knowne

knowne to the Worlde for the promiſed
Verſe 5. Meſſiah and Sauiour: yet as the Euange-
liſt ſheweth, they did not beleeue this,
neither were they perſwaded of it in their
hearts: but accounted him (like them-
ſelues) a proud and vaine-glorious man,
one as they ſay, that ſought to be famous,
and therefore did they tempt him after
that ſort. But now, that our Lord Ieſus
Chriſt was not ambitious nor vaine-glo-
rious, as they moſt wickedly and vncha-
ritably conceiued of him; neither at any
time ſought to be famous, but as the ne-
ceſſity of his calling made him ſo: it plain-
ly appeareth, not only by the often com-
mandements which he gaue for the con-
cealing of his maruellous woorkes and
Math. 9, 30 heauenly glory. *Math.* 9. 17. and in ma-
Math. 17, 9 ny other places; but alſo hereof haue we
a notable example. *Iohn* 5. where we may
read, that although hee had done ſuch a
wonderfull Miracle, in healing the Man
that had been diſeaſed thirty eight years,
as in regard whereof he might iuſtly haue
expected the praiſe and commendation of
all men: yet leaſt he ſhould ſeeme in any
meaſure at all to affect it, he choſe rather
Iohn 5, 13. to conuey himſelfe away, according as

hereunto

heereunto tend his owne wordes in that ſame Chapter, ſaying; *I receiue not praiſe of men.* Verſe 41. And *Iohn* 8. *I ſeeke not mine owne praiſe.* And a little after, *If I honour my ſelfe, my honour is nothing worth: it is my Father that honoureth me.* Iohn 8, 50. 54. Heereunto alſo tendeth his Doctrine, touching praier and giuing of Almes. *Math. 6.* Mat.6,1,5,&c. as you may ſee at large in that Chapter. Heerein wee haue in like manner, the notable examples of his Apoſtles, as of *Peter* and *Iohn*, *Actes* 3. where we read, how after they had maruellouſly reſtored a lame Man to his feete, and the people thereupon became greatly aſtoniſhed, as though by their owne power they had doone ſo great a worke: ſo farre were they from arrogating any thing to themſelues in regard therof, as that *Ye men of Iſraell* (ſaith *Peter*) *why maruell ye at this, or why looke ye ſo ſtedfaſtly on vs, as though by our owne power or godlineſſe, wee had made this Man goe? The God of Abraham, and Iſaac, and Iacob, the God of our Fathers hath glorified his Sonne Ieſus, &c.* Actes 3, 12, 13, 14, 15, 16. And a little after; *And his Name hath made this man ſound whom ye ſee and know, through Faith in his Name, &c.* Another notable example we

Acts 14,13, haue. *Acts* 14. 13. in *Paule* and *Barnaba*
14,15. where the people ſuppoſing them to be
Gods, and thereuppon ready to haue ſa-
crificed vnto them: *They rent their clothe*
(as the Text ſaith) *and ranne in among the*
*people, crying and ſaying; O men why doe ye*
*theſe things? we are men ſubiect to the like*
*infirmities, &c.* Heereunto alſo appertai-
2 Cor.5,12 neth that of Saint *Paule. We praiſe not our*
*ſelues* (ſaith he) *but giue you an occaſion to*
Gal.5,26. *reioyce of vs.* And Gal. 5. *Let vs not be de-*
Gal.6,3. *ſirous of vaine glory:* and in the next chap-
ter. *If any man ſeeme to himſelfe that hee is*
*ſomewhat, when he is nothing: he deceiueth*
*himſelfe in his imagination.* And now to
make ſome vſe of that which hath beene
*Vſe.* ſpoken. Seeing true faith and pride can-
not ſtand together, ſeeing ſuch as haue
proude lookes and high hearts, canno
ſtand in the State of grace, neither truely
beleeue in Chriſt, nor religiouſly ſubmit
themſelues vnto his word and Goſpell:
And therewithall remembring alſo what
1 Pet. 5,5. the Apoſtle *Peter* ſaith. 1. *Pet.* 5. 5. *That*
*God reſiſteth the proud, and giueth grace to*
*the humble.* What our Sauiour ſaith alſo.
Math:20,27 *Math.* 20. and 23. *Whoſoeuer will be chiefe*
Math:23,11 *among you, let him be your Seruant, And*
12.

*whoſoeuer will exalt himſelfe, ſhall bee brought low.* Let vs therefore in the feare of God, beware of pride and haughtines of minde, fly ambition, and not bee deſirous of vaine glory. Let vs not exalt our ſelues, leaſt we be brought low, but humble our ſelues that we may bee exalted. If any man couet to bee exalted, God is his aduerſarie; if vpon arrogancy he attribute any little part of that to himſelfe which belongeth vnto God, GOD will oppoſe himſelfe againſt him, & confound him for it, according as hee ſaith. *Eſay* 42. that *He will not giue his glory to another.* As our Lord Ieſus Chriſt was of a meeke, of an humble and lowly Spirit: ſo let vs behaue our ſelues in the whole courſe of our life, that if any accuſe vs of pride, of ambition, and of vain glory, it may appeare to the glorie of God, and to the peace of our own ſoules, in the experience of all ſuch as truely fear God, that they doe it falſly, maliciouſlie, and vncharitably. It being the propertie of proude and high minded men (as I obſerued before) to iudge and accuſe others to be as proud and as high minded as themſelues, and eſpecially ſuch among

Eſay 42, 8.

the reſt as are ſent of God, to reproo
and taxe them for their pride. Accordi
as heereof, there is another example
*Haman.* Because *Mordecay* would n
bow to proud *Haman*, but by his counte-
naunce gaue a checke to his ambitio
*Haman* thought *Mordecay* to be as prou
and high minded as himſelfe. Such prou
and ambitious *Hamans*, there are man
at this day, looking that all ſhould ſtoop
vnto them : Checking and controllin
others as ſawcy and malapert, & as wan-
ting good manners, euen as *Haman* di
*Mordecay*, if they yeeld them not that re-
uerence and ſubmiſſion which they ex-
pect. And not onely not vouchſafing t
do reuerence themſelues vnto ſuch, who
in regard of their places, and of the guifts
of God vpon them, are worthy (by God
1 Tim.5,17 ordinance) of *double honour*: but cenſu-
ring, flowting, and mocking ſuch as doe
the ſame. Cleane contrary whereunto,
let vs endeuour in the feare of God to be-
haue our ſelues. Let vs weigh our bodily
miſeries, the vices and corruption of ou
ſoules ; yea, al our iniquities, let vs weigh
all theſe (I ſay) in the ballance with what-
ſoeuer in vs may be excellent, and where-

in we take pleaſure and delight, and wee ſhall ſee, that the counterpoiſe will ſoone weigh downe our pride, and repleniſh our countenances with ſhame and confuſion. Let vs ſet our ignorance againſt our knowledge; the vertues we want, againſt that we haue; our ſins, againſt our righteouſneſſe; and our corruption againſt our holineſſe: and ſoone by this meanes, ſhall all pride and haughtineſſe be vtterly quenched. Let vs not compare with the deuils in exalting our ſelus, but be like vnto the Angels in humbling our minds. The more directly the Sun ſhineth vpon vs, the leſſe is the ſhaddow of our body: euen ſo the leſſe we arrogate to our ſelues, the greater are the graces of Gods Spirit wherewith we are endued. *What haſt thou* (ſaith Saint *Paule*) *that thou haſt not receiued? If thou haſt receiued it, why reioyceſt thou as though thou hadſt not receiued it.* 1 *Cor.* 4. What Man was euer more mighty, more rich, more wiſe, or raiſed to greater glory then *Salomon*? And yet dooth hee euen cry out and proteſt. *Eccle.* 2. That all *is but vanity and vexation of the Spirit, and there is no profit vnder the Sunne.* What will it

Eccle. 2, 11.

auaile vs to be accounted great or exce
lent in the World, and vile and wretch
in the ſight of God? to be flattred, appl
ded, and commended of fraile and fooliſh
men, and as loathſome and abhom
nable, to be hated and abhorred of God
Hereunto may be added for further amplification,
that notable exhortation o
the Apoſtle *Paule. Ephe.* 2. *That nothing*
*be done through contention or vaine glory,*
*but that in meekeneſſe of minde, euery Man*
*eſteeme other better then himſelfe.* But now
if hereupon it be demanded, how he tha
doth in truth and indeede excell and ſurpaſſe
another in any guiſt, grace, or good
quality, ſhould poſſibly think ſuch a one
to be better then himſelfe? Such and ſuch
(will a proud aud high minded man bee
ready to ſay) are but Blocke-heades, and
Beetleheads, there is nothing in them to
be regarded, and ſhall I thinke them better
then my ſelfe? I think great ſcorne to
be compared with ſuch. But when the
Apoſtle exhorteth vs to think others better
then our ſelues, his meaning is not
that wee ſhould in this ſort examine our
ſelues and other men. But that on the
one ſide we ſhould take a due conſidera-

tion of the vertues and good thinges that are in others, how weake or ſmall ſoeuer they bee; and on the other ſide, examine and take a good view of our owne ſinnes and infirmities. That we ſhould not compare our guifts and the good thinges that are in vs, with the guifts and good things that are in them; but our wants and infirmities, with their graces. For what is the cauſe that ſome are puffed vp with ſuch high conceits, as that they grudge at their Superiors, enuy their equals, and diſdaine their Inferiours, as if in compariſon of themſelues, few or none were worthy of any account? Surely, becauſe on the one ſide, they neuer marke with a charitable iudgement, the vertues and good qualities that are in others: and on the other ſide, haue their owne hearts voide of true humilitie, and their conſciences touched with no conſideration or remorſe for ſin. To the ende therefore, wee may haue a comfortable teſtimony, that we ſtand by faith in the State of Grace, and in the vndoubted hope of eternall life, it highly behooueth vs to pray vnto God, to ſettle and eſtabliſh in vs true humility and lowlineſſe of minde, as being the beginning,

the middle part, and the ende of a tru Christian life, all pride and arrogancy o heart beeing vtterly expelled and roote out. Remembring yet further, that whe
Pro.6,16, 17. *Salomon* ſaith. Prouer. 6. *That the Lor hateth ſixe thinges, and that his Soule abhorreth ſeauen.* The firſt of all he plainelie expreſſeth, to be *The haughtie eyes*. And therefore it is notably recorded of *Dau* 2 Sam. 6. that when *Michall* the daughter of *Saule* deſpiſed him in her heart, and was ſo farre from yeelding him honou that was due vnto him, and which hee might iuſtly haue exacted at her hands, as that ſhe diſgraced him (as much as lay in her) with reproachfull tearmes: ſo great was his humilitie, and ſo farre from all pride and ambition, as that among other
2 Sam.6, 22 words this was part of his anſwer; *I will yet be more vile then thus, and will bee low in mine owne ſight.* Now a notable way and meanes to attaine to true humility, is to bee touched in conſcience by the conſideration of our ſinnes, where-with we are polluted and defiled in euery part of both body and Soule: For ſurely, if we rightly enter into the examination of our ſinnes, we ſhall eaſily find ſufficient cauſe

of honouring and preferring others before our ſelues. Our owne conſciences telling vs, that it is almoſt vnpoſſible that other men ſhould be ſuch great and grieuous ſinners, haue ſuch corrupt thoughts, affections, and deſires, and goe ſo often and many waies aſtray, as wee our ſelues are guilty of in our ſelues, and priuie vnto. For our owne ſinnes and tranſgreſsions we may know in a great meaſure, but nothing ſo certainely or particularly the ſinnes and tranſgreſsions of other men. And therefore in compariſon of other men, we ought to be humble in our own eies. Neither ought this onely to moue vs to humility, that wee are guilty in our conſciences of great and hainous ſinnes, but becauſe they are alſo manifeſt and apparant before the face of God. For as the Apoſtle ſaith, Hebr. 4. *All thinges are naked and open to his eyes.* He is the Searcher of the heart, he knoweth what lyeth hid in the ſecret affections, ſo that howſoeuer we can bleare the eies of men, as if our waies and hearts were ſtraight and vpright, yet God will finde vs out, we cannot deceiue him, nor ſo eſcape his mighty arme: all which ought to mooue

vs to humility. Last of all, let vs kno
and consider with our selues, that if w
nourish pride and ambition in our h
we shall thereby euen pollute and de
all the good guiftes of God, whatsoeu
are within vs. For euen as a corru
humour when it hath once gotten the v
per hand in a mans body, whatsoeuer
eate or drunke is easily turned into
same: euen so a high minde doth conu
all the gifts that are in man, into pride,
rogancy, and vaine boasting. For as th
Tit. 1. 13. Apostle saith, Tit. 1. 13. *Vnto them th*
*are defiled and vnbeleeuing, is nothing pu*
*but euen their mindes and consciences*
*defiled.* Let vs therefore in the feare
God, remembring yet further what *Sa*
Pro: 16, 18. *mon* saith. Prou. 16. 18. *That pride goe*
*before destruction*, And that *the Lord w*
*destroy the house of the proud men*, as he ex
pressely speaketh also in the Chapter be
Pro. 15, 25. fore: that *The scornefull shall be consum*
Esay 29, 20. as *Esay* denounceth. Chapt. 29. and th
Obad: 3. (as *Obadiah* saith) the pride of their he
shall deceiue the wicked: let vs therefo
(I say) settle our selues to embrace t
humilitie, and lowlinesse of minde, e
pressing it in our wordes, in our counte-

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nances, in our appareil, in our geſtures, and in the whole courſe of our behauiour. As the Apoſtle exhorteth againe. Phil. 2. *Let the ſame minde bee in vs, that was in* Chriſt Ieſus. The Dignity and excellency of our Lord Ieſus Chriſt was no let to him, but that he honoured vs euen with his owne reproch: no dignity therefore, no calling, no credit, countenance, or authority, whereunto wee are, or may be exalted in this life, ought to be any impediment or hindrance, to reſtraine or withhold vs from being ſo humble in our own eyes, as that we eſteem and account others better then our ſelues. Our Lord Ieſus Chriſt came not to be miniſtred vnto, but that hee himſelfe ſhould miniſter and doe ſeruice vnto others; yea, and euen giue his life for the redemption of many. To the zealous imitation of whoſe example, doth hee moſt louingly exhort vs. Math. 11. ſaying, *Take my yoke on you, and learne of me, that I am meeke and lowly in heart: and yee ſhall finde reſt vnto your ſoules.* The which ſpirit and grace of right imitation, the Lord vouchſafe vs for Chriſt Ieſus ſake. Amen.

Phil. 2, 5.

Math. 11, 29

THeſe words are rather an admoni
on, then a threatening; the purpo
of the Apoſtle beeing not to make the
doubtfull of their ſaluation, but to ſtir
them vp (as I told you the laſt time) to
much the more carefulnes and diligenc
for the preſeruation of that Faith where
with they were endued. Now then ſe
the Doctrines. Firſt, in that the Apoſt
dooth th thus admoniſh the *Gentiles*, o
whom there was at that time a glorio
Church, viſibly appearing to the World
*Doct.1.* We may learne and obſerue, that the Do
ctrines of the glorious Goſpell of Ieſu
Chriſt, the wholeſome exhortations, ad-
monitions, & reprehenſions of the ſame
are neceſſary and profitable, not only fo
the weake and ignorant, and for ſuch
are but Nouices in Religion, but euen al
ſo for the reſolute and well inſtructe
Chriſtians, which are not ignorant, bu
throughly grounded and eſtabliſhed i
the truth. Such (I ſay) were the *Gentile*
whom the Apoſtle heere adm
They were called and conuerted to th
Faith, they made a glorious profeſſion o

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Chriſt and his Goſpell; yea, they ſtood by faith in the State of Grace, and as hee ſaith yet further of them. Chap. 15. *They were full of goodnes, and filled with all knowledge, and able to admoniſh one another.* And yet notwithſtanding, all this we ſee heere how the Apoſtle thought it moſt neceſſary, not only to teach & inſtruct them, that but alſo to exhort and admoniſh them, they walk worthy of the vocation whereunto they were called, and that they ſhold take heede they abuſe it not. And ſurely this was not without heauenly wiſdome and conſideration. Forwhy? The Word and Goſpell of Chriſt, containeth not onely Milke for the weake Younglings, but ſtrong meate for them that are of age; none ſo learned, but thereby hee may bee better inſtructed; none ſo wiſe, but thereby hee may learne to bee more wiſe; none ſo reſolute, but may thereby bee confirmed, nor any ſo holy and perfect, but by the Doctrines, Admonitions, and Exhortations of Gods word, he may grow and increaſe in holineſſe and perfection. How neceſſary therefore it is, that all generally, yea, euen as well the reſolute and grounded Chriſtians, as the

Rom. 1. 8.
Ro: 15, 14.

rude and ignorant ſort, as well thoſe th
know moſt, as ſuch as vnderſtand lea
ſhould be oftentimes exhorted, admon
ſhed, and put in mind of their duties: 
uery ſoule that hath any ſpirituall feeling
may eaſily perceiue and vnderſtand. F
this cauſe moſt notably, thus writeth th
2 Pet. 1, 12. Apoſtle *Peter*. 2. *Pet*. 1. *I will not be negl*
*gent to put you alwaies in remembrance*
*theſe things, though that ye haue knowledg*
*and be ſtabliſhed in the preſent truth.* Ma
his words, that although thoſe vnto wh
hee wrote, were endued with the know-
ledge of Gods word, and moſt excellent-
ly grounded in the truth of Religion: y
did he account it moſt neceſſary, not on-
ly in regard of the diſcharge of his own
duty, but alſo of their ſaluation, alwai
to put them in remembrance of the ſa
Hereunto alſo appertaineth that of Sai
1 Ioh. 2, 21. *Iohn*, 1. *Iohn*. 2. *I haue not written vn*
*you* (ſaith he) *becauſe ye know not the truth*
*but becauſe ye know it, and that no lie is*
*the truth*. In which wordes, it is m
cleere and euident, that the Doctrin
admonitions, and Exhortations of G
word, are moſt neceſſary, and euen m
eſpecially to be applied, vnto ſuch as a

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moſt skilfull in the waies of the Lord, that they may the more effectually goe forward, to the glory of GOD, and to the good example, winning, alluring, and drawing on of others. Such beeing the naturall dulneſſe euen of the beſt, and ſo huge and bottomleſſe their corruptions, as that vnleſſe they bee oftentimes taught & put in mind of their calling, and of the duties therof, the Spirit will be ouerwhelmed of the fleſh, and their Faith by little and little, weaken and decay. Chriſtians therefore (I ſay) yea euen the beſt Chriſtians that are, haue neede to be continually pricked forward and called vpon, that they forget not themſelues, that they ſuffer not their corruption to preuaile againſt them, and that they become not fruitleſſe nor ſloathfull in the workes of righteouſneſſe, which are by Ieſus Chriſt to the glory and praiſe of God. The euident truth of which point, as it tendeth to the worthy reproofe of all ſuch (as many ſuch there are at this day) puffed vp with ſuch a proud conceit of their owne wiſedome, knowledge, and ſufficiency, as that they haue no neede at all in their owne perſwaſion, to be further inſtructed, ad-

*Vſe.* monished, and put in minde. And there
fore eſteem of the ordinary miniſtery a
preaching of the Goſpell, but as a need
leſſe and ſuperfluous exerciſe, and as
they might be as well without it, as wi
it. And ſo come vnto it onely for cu
ſtome and faſhion ſake, without any re
ligious regard of being profited thereby
and builded vp to holineſſe and perfecti
on. Putting alſo no difference betwi
the Seruants of God that are zealous an
faithfull to diſcharge their duties in thi
behalfe; and others, who like vnſauou
Salt, are good for nothing, but make ſuc
eſpecially of the obiects of their mallice
and ſeeke to hurt, deſpight, and vex non
more then they that labor for their good
and ſaluation, as if they were not worth
of any countenance, credit, or eſtimati
on among men: As this Doctrine (I ſay
tendeth rightly to the reproofe of ſuch
and diſcouereth the fearefull eſtate tha
they are in, vntill it pleaſe God to giue
them repentance and a better minde: e
uen ſo let all thoſe that feare God, clean
contrary to the prophane and peruerſe
examples of ſuch, loue often admoniti
ons and Exhortations, euen as their life
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and let them account of ſuch as are ſent of God, to put them in remembrance of their duties, and are faithfull and painfull in this behalfe, as notable and precious Inſtruments of their ſaluation, ſaying with the Prophet and Apoſtle; *How beautifull are the feete of them which bring glad tydings of peace, and bring glad tydinges of good things.* And ſo conſequently, bee no leſſe deſirous hereof, then of our ordinary meat and drinke, knowing that the one is as neceſſary for the ſoule, as the other for the body. Such a feeling of wants and infirmities, and ſuch zealous deſire of often inſtructions and admonitions, was in the Prophet *Dauid*. And therefore would he goe to the houſe of the GOD, to heare what the Lord wold ſay concerning him, and *Pſa.* 141. *Let the righteous ſmite me: for that is a benefit, and let him reproue me, and it ſhall be a precious Oyle that ſhall not breake mine head.* And ſuch a feeling of wants and infirmities, and ſuch a hungry deſire of the wholeſome inſtructions, exhortations, and admonitions of Gods word, there is (the lord be praiſed) in many at this day, & euen in ſome (as I know by comfortable experience) in this preſent

Eſay 57.7.
Ro. 10, 15.

Pſal. 141, 5.

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ſent place. And ſurely this is a right Chriſtian feeling, affection, and reſolution indeede, propper onely to Gods Childr and among ſome other, a moſt certai and infallible argument of our eternall election to eternal life. And therefore ho highly it behoouerh vs to pray vnto Go to humble and prepare vs hereunto by th mighty worke of his bleſſed Spirit, eucr one that hath any ſpirituall diſcerning may eaſily perceiue and conclude wit himſelfe. A ſecond doctrine, more particularly ariſing hence for our further inſtruction, is this. That a moſt excellen way and meanes for the preſeruation o Faith, and for the vpholding of vs ſtedfaſtly and vprightlie in the way of ſaluation is (together with humbleneſſe and lowlineſſe of mind) reuerently to worſhip a feare the Lord. Now, the true feare of th Lord, conſiſteth both in louing and honouring of him. For the Lord God (as w muſt know) hath in himſelfe the reuerenc both of a Father, and of a Lord or Maſter, according to that, *Mal. 1. If I be* *Father, where is mine honour? [illegible]* *Maiſter, where is my feare, ſaith the Lor* *of Hoſts?* So that whoſoeuer will trueli

**Doct.2.**

Mal. 1, 6.

feare

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*But feare.*

feare, he muſt endeuour to ſhew himſelfe, both an obedient Son, and a dutifull Seruant. There muſt bee in him a reuerence mingled with honour and feare; not a feare of puniſhment, with a doubting of ſaluation, but a carefull ſtudy mixt with the loue and honour of God. Vnto this feare, it is that the Apoſtle heere exhorteth the *Gentiles*, not meaning thereby, (as I told you before) to make them diſtruſtfull and doubtfull of Gods ſpeciall loue and fauour towards them to eternal life, but that they ſhold humbly acknowledge and confeſſe his fatherly goodneſſe and vnſpeakable kindneſſe towards them in Chriſt Ieſus, and loue him vnfeignedly againe for the ſame; therewithall alſo bee ſorry for their ſinnes and great vnthankefulneſſe, and moſt ardently deſire the continuance of their reconciliation made by Chriſt. But let vs conſider this ſome-what more particularly. The feare of God is commonly diſtinguiſhed into a ſeruile & childly feare. The ſeruile feare riſeth in mens hearts vpon the conſideration of Gods Iuſtice and righteouſneſſe, to the puniſhment of ſinne; and the other from loue, euen as the Childe feareth the Father

ther, and ſtandeth in awe to offend hi
Notwithſtanding, beſides theſe two ki
of feare; there is alſo another feare, a
that euen in ſuch men as ſay in their ha
Pſal.14, 1. there *is no God*. There being none v
doubtedly, ſo wicked an Atheiſt, none
hardned, ſenceleſſe, or without remor
but by the light of his owne conſcienc
and brightneſſe of Gods truth, hee ha
often within him ſome feare and trem
bling, by the ſight and conſideration
his ſinnes, and of Gods fearefull iudg
ments denounced and threatned again
the ſame. And how great paines ſoeue
ſuch men take to go to the deuill, to con
firme their hearts in vnbeleefe, and to ex
clude and put out of their mindes, all re
membrance and cogitations of the iudg
ment to come: yet ſuch is the ſtrength o
conſcience, through the euidence (I ſay)
of Gods truth, that they haue much trou
ble and ſtirring in them; yea, much an
guiſh and perplexity, howſoeuer beeing
giuen vp to a reprobate ſence, it continu
eth not long together, but they harden
themſelues againe, and ſo as it can bring
forth in them no good effect. The ſeruile
feare I obſerued before to be in ſuch, who

being conuinced in [illegible] beleeue and know that there is a GOD, but they do not ſo much loue him as God, as feare him, becauſe he is a iuſt and righteous Iudge, that will take vengeance on them for their ſinnes. This is that feare which the Apoſtle ſpeaketh of, *Rom.* 8. where hee ſpeaketh of the faithfull; *Yee* Rom. 8. 15. *haue not* (ſaith he) *receiued the ſpirit of bondage to feare again.* The Spirit of bondage is the ſpirit of them that are bound, as ſeruants and Bond-men, who ſo feare their Maſters, that they ſerue them not for loue or conſcience ſake, but for feare of puniſhment. And of this diſpoſition are many at this day, doing many things which in themſelues are good and commendable, profitable and comfortable for thoſe among whom they liue; but not for conſcience, nor as fruites of Faith, but for worldly and carnall reſpects, to get credit and praiſe among men; and eſpecially to eſcape by this meanes the ſeuerity of Gods judgements. This maketh many (I ſay) to doe many good and commendable actions, whereas otherwiſe they would neuer doe them. The other feare is, when as the elect and ſuch as are god-

ly indeed, do ſerue & honor God as th
father, depend vpō his wil with reuere
and haue (aboue all thinges) an eſpeci
feare, leaſt by any means they ſhould o
fend him, becauſe of the loue which th
beare vnto him. They that haue this fea
doe differ as much from the other, wh
haue the ſeruile feare, as a chaſt and faith
full Wiſe that loueth her Husband, do
differ from a Harlot. This feare, in th
Scripture is called an holy feare, & there
vnto are all thoſe good things to be ap
plyed, which are promiſed therein to th
happineſſe and felicity of ſuch as fear
God. This feare commeth of the guift an
Spirit of God, and whoſoeuer haue th
guift, they feare GOD, not waueringl
not for a ſmal ſpace of time, but conſtan
ly and for euer. They are made partake
of the euerlaſting couenant of God, an
are bleſſed in themſelues, and in their ſee
and poſterity. *I will giue them one hart an*
*one way, that they may feare me for euer, fo*
*the wealth of them, and of their Children af*
Ier. 32, 39, 40. *ter them* (ſaith the Lord. *Iere.* 32.) *And*
*will make an euerlaſting couenant with the*
*that I will neuer turne away from them to d*
*them good, but I will put my feare in the*

*hearts, that they ſhall not depart from me.* *And Eſay* 11. *There ſhall come a Rod forth of the ſtocke of Iſhay, and a graffe ſhall grow out of his roots, and the ſpirit of the Lord ſhall reſt vpon him: the ſpirit of wiſedome & vnderſtanding, the ſpirit of counſell and ſtrength, the ſpirit of knowledge, and of the feare of the Lord.* The Spirit of the Lord, which reſteth vpon the rod and off-ſpring of *Iſhay*; that is, vpon Chriſt, the Sonne of *Dauid*, is called *The Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge, and of the feare of the Lord:* Not ſo much becauſe it doth worke theſe thinges in the perſon of Chriſt, as becauſe, it dooth powre out all theſe excellent guifts and graces into the hearts of the faithfull. The true feare of God excludeth in all thoſe that haue it, all contempt of God, all froward ſecurity and careleſneſſe of the fleſh, leauing no place vnto falſe perſwaſions, whereby we preſume vppon our owne righteouſneſſe. It maketh thoſe in whom it is, zealous to heare Gods word, and ſo as they wil willingly ouer-paſſe no opportunity when it is offered, nor think any paines too much that is beſtowed therein. It cauſeth them

Eſa.11,

to come thereunto with prepared hea
by prayer beforehand vnto God, for
gracious aſſiſtance of his bleſſed ſpirit,
deſire not onely ſpirituall vnderſtandin
that they may generally conceiue & co
prehend that which is taught, but ſpiri
all wiſedome, alſo for a right vnderſta
ding and applying of it in perticuler, th
it would pleaſe God alſo ſo to ſanctif
their memories, that the Doctrines a
Exhortatarations of Gods word, may n
onely ſound in their eares, but as go
ſeed in good ground, take roote in the
hearts for the glorifying of God, and ſu
feeling of their owne ſaluation in th
fruits and effects of Faith and obedien
all the daies of their life. The feare o
God breedeth in all thoſe that haue i
zealous deſire, and endeuour to eſchew
whatſoeuer is euill, and diſpleaſing Go
Pro. 14, 16. as Prou. 14. *A wiſe man feareth and ſepa*
Prou. 8, 13. *rateth from euill*: And before, Chapt.
*The feare of the Lord is to hate euill, as pri*
*and arrogancy; and the euill way, and*
*mouth that ſpeaketh lewd things.* And
breedeth an hatred of ſuch things, euen
withall a ſtudy of godly life, and of the
ſeruice of God, according to the two ta

bles of the Ten Commaundements. The feare of God, maketh all ſuch as haue it, patient in aduerſitie, thankfull in proſperity, zealous and reſolute in the truth, fruitfull in the workes of holineſſe and righteouſneſſe, according to euery mans place and calling, and the diuers occaſions that are offered. And thus hauing conſidered what the true feare of God is, and what are the fruits and effects thereof, when it is ſetled in the hart by the ſpirit of God: It now remaineth, that wee ſpeak a little, yet more fully of the bleſſed and happy eſtate of ſuch as are endued with it. As the dew falleth from Heauen, as well vpon the low Graſſe, as vppon the tall Cædar. So is there no calling, condition, or degree of men whatſoeuer, vpon whom the Lord out of his rich treaſury, vouchſafeth not moſt bountifully and liberally, to impart and beſtow his grace and fauour, if they truely and vnfeignedlie feare him, and haue an holy care and conſcience to worſhip and ſerue him according to his word. For from the feare of God and his true worſhip, do all things proceede, both concerning this life, and that which is to come. According

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thing as of one degree of this bleſſedne
thus ſpeaketh *Salomon. Prou.* 19. *The fe*
Prou. 19, 23. *of the Lord leadeth vnto life, and hee tha*
*filled therewith, ſhall continue, and ſhall n*
*be viſited with euill.* By life, he vnderſta
deth not onely this preſent life, but eſ
cially that which is to come; plaine
giuing to vnderſtand, that whoſoeuer
truely feare the Lord, they ſhall not on
in this life bee preſerued from all euil
Soule and Body, but in due time exal
alſo to eternall life. Alſo Pſalme 11
*Bleſſed is the man that feareth the Lord*
Pſal. 112, 1, *delighteth greatly in his Commaundem*
2, &c. *His ſeede ſhall be mightie vppon Earth*
*generation of the righteous ſhall bee bleſ*
*&c.* Which wordes doe plainely impo
that whoſoeuer do truly and vnfeigne
ly feare God, and take delight to me
tate and exerciſe themſelues in his La
and Commaundements (as hee ſpeake
Pſal. 1, 1,2. alſo Pſalme, 1.) to make Gods word
Lanthorne for their feete, and the lig
Pſ. 119, 105 for their paths, the Houſhold, the
and poſterity of ſuch a good man ſhall
replenished with abundance of bleſ
neſſe, euen as the Lorde pronounceth
the ſecond Commaundement; that ſh

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*will ſhew mercy to a thouſand Generations of them that loue him, and keepe his Commaundements.* Alſo Prou. 22. *The reward of humilitie, and the feare of God is riches, glory, and life.* So that they who feare the Lord, ſhall want nothing that is good. They ſhall haue riches in ſuch meaſure & manner, as the Lord in his heauenly wiſedome and prouidence, doth ſee to bee fit and neceſſary for them. They ſhall haue glory and honour, for the Lord will deliuer them from all rebuke, and not onelie aduance them to the honours, dignities, and preferments of this life, (if hee ſee it beſt for his owne glory and their good) as he aduanced *Ioſeph*, *Moſes*, *Dauid*, *Daniell*, *&c.* but eſpecially in ſuch priuiledges and prerogatiues as belong to the glory and honour of the heauenly Kingdome: as true faith, peace of conſcience, ioy in the holy Ghoſt, aſſurance of Gods loue, and of eternall life. And therefore, *Pſal.* 34. and 145. doth *Dauid* praiſe the Lord for his goodneſſe and mercy towards ſuch as feare him, and for fulfilling their deſire. And they that truly feare the Lord, haue a promiſe of [illegible] in all the waies, actions, and enterpriſes of their life,

Prou. 22.4.

Pſal. 34.
Pſal. 145.

Psal.128,2,3 life, as *Psal.* 128. *When thou eatest the l*
*bours of thy hands, thou shalt be blessed, a*
*it shall be well with thee.* In their Wiues a
so, and in their children; *Thy Wife shall b*
*as the fruitfull Vine on the sides of thy house,*
*& thy Children like the Oliue Plants roun*
*about thy Table.* Againe, they that feare
the Lord, haue this excellent priuiledge
and prerogatiue vouchsafed them, of th
meere goodnesse and mercy of God, th
all thinges generally, of what Nature an
quality soeuer they bee, how pleasant o
vnpleasant vnto the flesh, shall turne wit
a mutuall consent to their notable good,
and to the sure sealing of Gods speciall
Rom.8, 28. loue and fauour towards them, as *Rom.* 8.
*We know* (saith the Apostle) *that al thinges*
*worke together for the best vnto them, that*
*loue God.* Although the Deuill goe about
1.Pet.5, 8. continually *As a roaring Lion* (as the Apo-
stle *Peter* calleth him) seeking to deuour
and swallow vs vp, though the Lawe of
God and our owne consciences do often-
times accuse vs, by reason of our great &
grieuous sinnes: although wee be hated,
reproached, despised, and persecuted by
prophane and wicked men (who make ac-
count they doe God good seruice, if they

may any way hurt or moleſt ſuch as preach and profeſſe the true feare of God) yet in due and conuenient time, we ſhall not onely be deliuered from theſe and all other enemies of our ſaluation : but alſo exalted to that eternall glory and bleſſedneſſe, whereunto our Lorde Ieſus Chriſt himſelfe is aſcended, that hee might prepare and make it ready for vs, according to his owne ſpeech. *Iohn 14. I goe to prepare a place for you ; and though I go to prepare a place for you, I will come againe, and receiue you to my ſelfe, that where I am, there may ye be alſo.* This is, and ſhall bee the ende and bleſſed eſtate of all ſuch as truely feare God : they ſhall not onely be endued with the things of this life, in ſuch meaſure and proportion as is fit for them, but they ſhall raigne triumphantly in the glory of Gods kingdome ; *All teares beeing wiped away from their eyes.* To the true feare of God therefore, for the obtaining of this bleſſedneſſe, dooth the Scripture encourage vs in diuers places. As *Deut. 4. Gather me the people together* (ſaith the Lord) *and I will cauſe them to heare my words, that they may learne to feare mee all the daies that they ſhall liue vpon the Earth.*

Ioh.14, 23.

Reu. 7, 17.

Deut.4, 10.

Deut.6,13. In Chapt. 6. This Commaundement is al-
ſo giuen, ſaying; *Thou ſhalt feare the Lor*
Deut.10,12. *thy God, and ſerue him.* Alſo Cha. 10. *An*
*now Iſraell, what doth the Lord thy God re-*
*quire of thee, but to feare the Lord thy God,*
Pſal.22,23. *&c.* To this effect alſo. Pſal. 22. *Praiſe the*
*Lord, ye that feare him: magnifie ye him all*
*the ſeede of Iacob, and feare him all the ſeed*
Pſal.33,18. *of Iſraell.* And Pſal. 33. *Beholde, the eye of*
*the Lord is vpon them that feare him, and*
*vpon them that truſt in his mercy.* Thus you
ſee how plentifull the Scripture is in exhorting and in encouraging vs vnto the
true feare of God: Neither ſhall ſome part
of ſuch as feare God, be after this manner
bleſſed of him, but all generally & without exception, according as the Prophet
Pſal. 128,1. ſaith; not (Pſa. 128.) that one or two, but
*bleſſed* (ſaith hee) *is euery one that feareth*
*the Lord.* So rich, and ſo exceeding large
a treaſury hath the Lord, that it extendeth
not to ſome few alone, as to *Noah, Abraham, Dauid,* and ſuch ſpeciall Saints and
Seruants of God, but to the eternall and
vnſpeakable happineſſe of all Gods children, of what eſtate or degree ſoeuer
they be in the World: Iewe or Gentile,
bond or free, old or young, rich or poor,
which

which haue liued heeretofore, remaine at this preſent, or ſhall be hereafter vnto the end of the World. According to that of the Apoſtle *Peter*. *Actes* 10. *Of a truth, I* Act.10.3 *perceiue that God is no accepter of perſons,* 35. *But in euery Nation, he that feareth him, and worketh righteouſneſſe, is accepted with him*. And now, as after this manner, all & euery of thoſe that feare the Lord ſhal be bleſſed of him, not onely with temporall, but eſpecially with all ſpirituall bleſſinges in heauenly things; and as they ſhal haue all things (of what nature and condition ſoeuer they bee) ſucceede to their good: euen ſo ſtandeth the caſe cleane contrariwiſe with the children of this world, with the wicked and vngodly, who haue not the true feare of God before their eyes. Whatſoeuer they poſſeſſe or enioy, it is euen accurſed in the ſight of God, and whatſoeuer they take in hand, it is not bleſſed of him. Whenſoeuer they endure ſickneſſes, troubles, or any other afflictions or calamities, they tend not to their good, as they doe to the good of Gods Children, but are onely entrances (as it were) and beginninges of greater miſeries, and of far more fearfull judgements, out of which, they ſhall neuer bee able to deliuer themſelues. And on the contrary, when they liue in health, in pleaſures, in peace, and proſperity, theſe are no arguments of Gods ſpeciall loue, but ſerue onely as ſnares to holde them faſt, and to fat them vp againſt the day of ſlaughter. *Their deſtruction* (as *Salomon* ſaith) *ſhall come ſuddenly, and who knoweth the ruine of them?* Although they be aduanced to the honors and preferments of this life, haue liberty and power to order all thinges at their pleaſure, to the benefit of ſome, and to the hurt of others, as they think good; yet their glory & triumph, their delights and proſperities, how great and glorious a ſhew ſoeuer they carry to dazel the eies of men, ſhall not only be of no long continuance, but euen as nothing in compariſon of their ruine and deſtruction, which ſhall be wonderfull fearefull, and continue for euer. Thoſe things which in their owne Nature are ſweete, ſhall bee ſower vnto them; and ſuch thinges which in themſelues are bitter, ſhall become vnto them much more bitter, according as of this difference ſpeaketh the Apoſtle *Paul* to *Titus*, Chapter. 1. *Vnto the pure are all* it. 1. 15.

*thinges*

*things pure, but vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their minds and conſciences are defiled.* And Rom. 2. *To them, which by continuance in* Rom. 2. 7 *well doing, ſeeke glory, and honour, and immortality, eternall life: but to them that are contentious, and diſobey the truth, and obey vnrighteouſneſſe, ſhall bee indignation and wrath, &c.* Now, the due conſideration of this truth, as it diſcouereth and ſerueth rightly to reprooue the miſerable blindeneſſe, and intollerable blockiſhneſſe, and carnall ſence of this world, which maketh little or no account at all of the true fear of God, eſteemeth and accounteth ſuch alone to bee moſt bleſſed and happy, who enioy the riches, honours, and pleaſures, of this life: So that if a man bee wealthy, and of countenance and eſtimation in the World, and paſſeth his daies in eaſe and delight, although he be neuer ſo void of the true feare of God, neuer ſo vaine and prophane in the whole courſe of his conuerſation; yet is hee thought and iudged of the moſt part to be an happy and bleſſed man, hee is much ſet by, and had in great reuerence and reſpect: but on the contrary, if a man bee in poore or meane

eſtate, in any trouble, affliction, or d
ſtreſſe, although he be neuer ſo plentifu
ly replenished with the true feare of Go
and with the ſanctifying graces of Go
bleſſed Spirit, yet he is of moſt men, no
thing at all accounted of; nay moſt com
monly euen reiected and deſpiſed. So
that there is as great cauſe at this day, a
euer heretofore to take vp the complain
Hab.1,2,4. of the Prophet *Habacuk*. Chap. 1. *O Lor*
(ſaith he) *how long ſhall I cry, and thou wil*
*not heare? Euen cry out vnto thee for vio-*
*lence, and thou wilt not helpe?* And a little
after; *The Law is diſſolued, and iudgement*
*doth neuer go forth, for the wicked doth com-*
*paſſe about the righteous, therefore wrong*
*iudgement proceedeth.* As this doctrine (I
ſay) rightly ſerueth to the diſcouery and
iuſt reproofe of this prophane partialitie
among the Sonnes and Children of men:
*Vſe.* 1. euen ſo doth it offer vs a double vſe; firſt,
very notable occaſion to examine our
ſelues, whether wee bee endued with the
true feare of God or no. If knowing and
conſidering our wants and infirmities, &
how farre wee are in euery reſpect, from
that perfection which God requireth, we
loue the wholeſome Inſtructions, Exhor-

tations, and Admonitions of Gods word as our life, and do eſteeme of ſuch as God hath placed ouer vs to this ende, and are zealous and faithfull in their callinges, as bleſſed and pretious Inſtruments of our ſaluation : And if wee haue an holy care and conſcience to glorifie GOD accordingly in the reformation of that which is amiſſe : If we ſerue and honour God as our Father, depend vpon his will with reuerence, & haue aboue al things an eſpeciall feare, leaſt by any means we ſhould offend him, becauſe of the loue which we beare vnto him. *If we take heede to our feet when we enter into the houſe of God* (as *Salomon* counſelleth. *Eccleſ.* 4.) *and be more* Eccle. 4,14 *neere to heare, then to offer the ſacrifice of fooles :* comming to the holy exerciſes of Religion with prepared hearts, by prayer before hand vnto God for the gracious aſſiſtance of his bleſſed Spirit : and if the word of God when we haue heard it, bee vnto vs a word of power, to caſt downe holds, *the imaginations alſo, and euery high* 2 Cor. 10, 4, *thing that is exalted againſt the knowledge* 5. *of GOD, and to bring into captiuity euery thought, to the obedience of Chriſt*, as ſpeaketh the Apoſtle. 2. Cor. 10. a word of

reformation alſo, & of life and ſaluatio
If with ful *purpoſe of hart we cleau vnto th*
*Lord, delight* in good thinges as in ou
life, and eſchew euery thing which we
know to be euill,as deadly poyſon: If w
be zealous and reſolute in the truth, ar
Rom. 1.16. not aſhamed of Chriſt, nor of his Goſpel
but labour and endeuour to grow and g
forward in all dutifull obedience accor-
ding thereunto, as we grow and go for
ward in years and daies, our latter work
better then our former, and we bringin
Iohn.13,34. forth fruit in our age. If wee loue on
Mat.5.44. another as Chriſt hath loued vs, yea, e
uen our Enemies, doing good to the
that hate vs, and praying for them th
perſecute vs; If we reioice in good thin
with them that ſo reioyce, and eſpeciall
becauſe our conſciences are certified b
Gods Spirit, that our Names are writte
in the Booke of Life; If we bee vexed
Soule, to ſee and conſider the vnlawf
deeds of wicked and vngodly men, a
Pſal.119.53. with the Prophet *Dauid* haue our e
136.158. guſh forth teares, becauſe men make
conſcience of *Breaking Gods commaun*
Eph. 4.26. *ments*: If we bee angry *and ſinne not,*
*ſuffering the Sunne to goe downe vpon*

*not feare*

*wrath*, loue ſuch as preach and profeſ[illegible] the feare of God, becauſe they doe [illegible] we be carefull to keepe and preſerue ou[illegible] members from being the Inſtruments of Rom. ſinne, and to make them the Inſtruments of holineſſe and righteouſneſſe: Theſe and ſuch like, are infallible Arguments and Demonſtrations of the true feare of God in vs; and then according to Gods promiſe, may we boldly expect a bleſſing vpon our Soules and bodies, vppon our Wiues, Children, and poſteritie, that we ſhall haue in this life all neceſſary Teſtimonies of Gods ſpeciall loue, and in due and conuenient time be exalted to eternall life. Whereas on the contrary, if we feele not theſe effects in any comfortable meaſure: how can we poſſibly haue this aſſurance? After this manner, if we examine our ſelues and the State and condition of the time wherein wee liue; ſhall wee ſay that ſuch haue the true feare of God, that are puffed vp with ſuch high nd proud conceits of themſelues, as that hey thinke great ſcorne to be inſtructed, dmoniſhed, and put in minde? That acount ſuch Miniſters their deadly Ene-ies, that will not flatter them in their

corrupt humours, but deale plainely a
directly for their amendment ? And t
ſo farre from being amended, as that th
wickedly take occaſion hereby to hard
themſelues the more, and to waxe wo
and worſe ? Shall we ſay that ſuch m
haue the true feare of God in them, wh
neuer come prepared to the hearing
Gods word by prayer before hand, for t
humbling and ſanctifying of their hart
Nor make any conſcience to walke in o-
bedience, according to ſuch wholeſo
inſtructions and exhortations as are de
uered vnto them? That are vain and h
rible Swearers and Blaſphemers, mal
ous, enuious, giuen to contention, q
relling, and debate? Such as reiect
good motions tending to true Chri
peace and loue, and will neuer be app
Rom. 1,29, 30. ſed? Such as are Scoffers, Railers, fil
Talkers, Whiſperers, Backe-byters,
Shall we ſay, that ſuch men as they are d
truly fear God? Surely, let others iu
as they liſt, it is to me an euident truth
cording to the euidence of the word
Rom. 3.18. God, that there is in ſuch no true fea
God at al. And if ther be in them no
feare of God, then is it withall as c

and euident, that what ſhew or countenance ſoeuer ſuch men carry, and howſoeuer it be otherwiſe thought and iudged of in the World, yet are they euen accurſed in their Soules and bodies, in all that they poſſeſſe ; yea, in all the workes, actions, and enterpriſes of their liues : they haue no true teſtimony of Gods ſpeciall loue in this life, and their portion after this life, muſt bee with the Deuill and his Angels, from which there ſhall neuer be any redemption. And now, whether this be not yet the diſpoſition of many at this day ; yea, euen of ſome within the compaſſe of our owne experience, I will not vrge it further, but refer it to euery mans conſcience to examine and conclude. Another vſe ariſing from the former doctrin, is this, that to the end we may be bleſſed of God, and that not onely with temporall, but eſpeciallie with ſuch guifts and graces as are ſpiritual and heauenly : that wee wholly dedicate and conſecrate our ſelues to the true feare of GOD, and to worſhip and ſerue him according to his word all the daies of our life. All the daies of our life (I ſay) for it is not enough to feare and ſerue God, and to ſeeme religious [illegible] for a time, but if we will be bleſſed God, we muſt feare him, and glorifie Name in the practiſe and performance his will and Commaundements for eue And therefore notably ſaith *Salomon*. *Pr* 28. *Bleſſed is the Man that feareth alway*. Aſſuring our ſelues, that hauing the feare of God after this manner before our eies, and walking in obedience accordin hereunto: how baſely ſoeuer we be eſteemed and accounted of in the World, an howſoeuer hated, contemned, or reiected, yet ſhall we not faile to be bleſſed o God: For *Bleſſed is euery man* (ſaith *Dauid*) *that feareth God*. Hee doth not ſa that a man is bleſſed becauſe hee is rich neither that hee is vnhappy or accurſe becauſe he is either poore, or otherwiſ contemptible before the Sons of Men but from hence deriueth he the foundation of all true happineſſe, that Men feare God. And therefore for the concluſion at this time, what great neede we haue to pray vnto God, to *Giue vs one heart an one way, that we may feare him for eue* And to *make an euerlaſting couenant wi vs, that he will neuer turne away from vs to doe vs good, but to put his feare in our har*

Pro. 28, 14.

thi

[illegible]
that [illegible] neuer depart from him, [illegible]
not [illegible] it [illegible] further, euery man
hath any ſpirituall feeling, may [illegible] per-
ceiue and vnderſtand it: And [illegible] Lorde
giue vs all grace to make good vſe
of [illegible] for Ieſus Chriſts ſake.
Amen.

*FINIS.*